

Report of the Director
OF THE
Bureau of Catholic Indian Missions
FOR 1906

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THE BUREAU OF CATHOLIC INDIAN MISSIONS.

Washington, D. C., April 7, 1907.

To

HIS EMINENCE, JAMES CARDINAL GIBBONS,
Archbishop of Baltimore,

HIS GRACE, MOST REV. P. J. RYAN,
Archbishop of Philadelphia,

HIS GRACE, MOST REV. JOHN M. FARLEY,
Archbishop of New York.

*Incorporators
of the Bureau
of Catholic In-
dian Missions.*

The work of the Bureau of Catholic Indian Missions during 1906, and the present condition of Catholic Indian missions and schools may be briefly outlined as follows:

SURVEY OF THE MISSION FIELD.

It can be safely said that few or no losses have been sustained in Catholic Indian mission work during 1906, but that, on the contrary, gains have been made in many localities, while some new efforts toward the evangelizing of the aboriginal race have been made. The only apparent loss is in the Archdiocese of San Francisco. The Franciscan Fathers have charge of the remnant of the Catholic Digger Indians, which is still to be found in the vicinity of Kelseyville. Heretofore, these Fathers have conducted, at St. Turibius' Mission, a boarding and day school for children. This school has been supported regularly by the Bureau, but has never had a large attendance. The Digger Indians are scattered, and feuds exist among them which, it seems, prevent the children of one settlement attending the same school with the children of other settlements. At a meeting of the Prelates of the Bureau,

I was authorized to make a special request of the Archbishop of San Francisco, that he take upon himself the support of St. Turibius' school—a very light burden—and thus, in a small way, assist the Bureau. The Most Rev. Archbishop very readily acceded to this request, and the school went on for some time, but a recent report from the Franciscan Fathers states that it has been discontinued. The reason for this is not specifically given, but it is intimated that the Indians living in the vicinity of the Mission are becoming less and less numerous, and the supposition is that this is the reason for the suspension of the school.

I regret to state that in the Diocese of Fargo, the Rev. Martin Kenel, O. S. B., who for many years had been Superintendent of the Government Agricultural School of Standing Rock Reservation, felt impelled, by reason of ill health, to resign his post. With his resignation the Sisters who were employed as Government teachers also sent in their resignations, and thus a school, attended solely by Catholic pupils, has passed from under Catholic supervision and care, and it is much to be feared that great spiritual detriment will be suffered by the pupils of this school in the future. This school, under Catholic management, bore a fine reputation in the Indian Office, and Father Martin, himself, was highly respected. The Hon. Commissioner of Indian Affairs earnestly urged him to reconsider his determination to resign, and when, at last, the resignation was sent in, named the institution, in his honor, the "Martin Kenel School."

This appears to be all that there is to record in the nature of a loss, so far as our Indian work is concerned.

THE UTE MISSION.

On the other hand, a glance at the tables of this report will reveal a great deal of activity and successful effort all along the line. The Bishop of Denver has secured from Rome Theatine missionaries for the Mexicans of Durango and its vicinity, and for the Ute Indians. A number of these Indians are Catholics and all are well-disposed toward the Church. A small adobe chapel had previously been erected at Ignacio, the site of the Ute Agency. The Distributing Committee, this year, allotted to the Bishop of Denver \$1300.00 for the support of the missionary to the Utes, and for the building of a residence adjoining the chapel at Ignacio. Father Frank B. Gomez, O. T., a zealous young Castilian priest, is working very

enthusiastically among the people at large and with the children in the schools. A Spanish priest is more at home among these Indians than any other, as most of them speak the Spanish language, but Father Gomez is endeavoring to master the language of the people, as he realizes that only superficial work can be done for them without a thorough knowledge of their own tongue. I very thoroughly inspected this mission, and have only words of praise for the zeal and efficiency of the Theatine Fathers—V. Rev. Father Lichiotti and Father Gomez—and for the earnestness with which the Bishop of Denver is endeavoring to provide for the Indians of his diocese.

CATHOLIC SIOUX CONGRESS.

I visited the Holy Rosary Mission at Pine Ridge Agency, South Dakota, on the occasion of the Catholic Sioux Congress, which was held there last Summer. Something like four thousand Catholic Indians attended this Congress, which was presided over by the Right Rev. Bishop Stariha, of Lead, and at which were present the Indian missionaries of the Diocese. The Catholic Sioux Congress is a wonderful convocation. Only a few years ago, the Dakotas, or Sioux, were the fiercest of warriors and the terrors of the northwest. In those grim days, they were visited by Father De Smet, and later missionary work was taken up among them by the Benedictine Fathers from St. Meinrad's Abbey, Indiana, and from Conception Abbey, Missouri. Bishop Marty, O. S. B., seems to have been particularly gifted as a director of mission work among Indians, and the results accomplished by the zealous Benedictine missionaries of the Dakotas have been most remarkable. Indeed, in modern times, they have not been surpassed.

The Jesuit Fathers of the Buffalo Province were called to take charge of the Pine Ridge and Rosebud Missions. They, generally speaking, conformed to the system already in vogue among the Sioux missionaries, and have labored steadily with persevering zeal and singularly practical methods, and the results are beyond all expectation. It would be fruitful of much good if the Indian missionaries from all the Indian missions of the United States could attend one of these Indian Congresses and familiarize themselves with the methods of the Sioux missionaries. Nowhere are priests more familiar with the Indian language and consequently nowhere are they more at home with their Indian charges. The priests among the Sioux have taught the Indians to be missionaries to their

brethren and have in the field a large number of earnest catechists, who are of incalculable service. They have, in a very short space of time, made their Indian converts frequenters of the Sacraments, and consequently such a thing as purely nominal Catholicity is unknown among these Indians. During the Congress the most remarkable zeal and interest in the spread of the Catholic faith among their own people were manifested by the Indians, and most interesting and touching speeches were made, not only by the men, but by the women as well; indeed, it was edifying to listen to the eloquent addresses made by some of the Indian mothers, who stood up—their children clinging to their skirts—and addressed the assembly. These people, who are singularly poor, did not hesitate to contribute toward the support of catechists, toward the building of new churches, toward the support of their spiritual head, the Bishop; and a number of them came and laid offerings on the table before the Director of the Bureau of Catholic Indian Missions, which he was loath, indeed, to accept, but which he did not refuse, as a refusal would have wounded the sensibilities of the donors.

I am informed that the Indian Congress of the Diocese of Fargo is equal in every respect to that of the Diocese of Lead.

The secular priests who are Indian missionaries in the Dakotas are not behind their religious brethren as capable and zealous workers, and much credit is due to the Bishop of Lead, who finds his greatest pleasure in attending Indian gatherings in his Diocese, in encouraging, counseling, uplifting his Indian people, and in sustaining the efforts of his missionaries. He is one with his missionaries in crying down the idea of a nominal Catholicity among the Sioux, recognizing that the Indian, as well as the white man, needs the sustaining help derived from the Holy Sacraments, and as much enlightenment and instruction in matters of faith as it is possible to give him.

During the Congress there were many baptisms and marriages; a vast number of confessions and communions; and a large class of grown up people was confirmed. The Bishop addressed the people on the subject of temperance and started a total-abstinence movement among them, administering the pledge to something like sixty men of prominence in the tribe. The Sioux are not greatly addicted to drink, but occasionally the demon of intemperance makes his presence felt among them, and the Bishop concluded that the time had arrived to take precautionary measures for the future.

INDIAN MISSIONS OF GREEN BAY DIOCESE.

I visited the Indian missions in the Diocese of Green Bay, having been called to Keshena, the seat of the agency for the Menominee Indians, by the Franciscan missionaries, who experienced great difficulty in getting the Indians to sign the petition sent them by the Commission of Indian Affairs, requesting that their tribal moneys be used for the education of such of their children as are attending the Catholic school of the Reservation. Outside influence was at work among the leaders of the people, and the subject had been grossly misrepresented. To make bad matters worse, a few Catholic Indians, who had for some time manifested ill-will toward the priests, were working with might and main to prevent their fellow-tribesmen signing the Commissioner's petition. Fortified with a correct explanation of the petition, by a favorable letter from the Commissioner, and also by the good will of the President, I was able, after a deal of exertion, to stem the tide of opposition, and make the true state of things clear to the Agent (who was very cordial to me), and to the Indians generally, with the result that the petition was signed and a contract granted the Catholic Menominee mission school.

While there I had occasion to observe the work done by the Franciscan Fathers. I visited all the churches on the Reservation, and also the church the Fathers have built and attend on the Stockbridge Reservation, which adjoins that of the Menominees. The Stockbridges are Protestants, generally speaking; the Catholic congregation is very small and is composed entirely of converts, but is attended with regularity, and the Superior of the Franciscan Fathers at Keshena hopes that, by perseverance, a great deal of good may yet be accomplished among the Stockbridges.

So far as the Menominees are concerned, the great majority of the tribe has not only been converted, but is practical. The Sacraments are frequented and, generally speaking, the conduct of the people is edifying. Many are devotees. These Indians, unfortunately, manifest a great weakness for drink, and whisky is the curse of the Reservation; but the constant vigilance of the missionaries, and the promises that have been given by the Commissioner of Indian Affairs to do what is possible to abolish the whisky traffic which unscrupulous white whisky venders carry on on the outskirts of the Reservation, inspire a hope that the evil may, at least, be mitigated. The earnestness, unremitting labor, and fidelity of the Franciscan missionaries to their work, is truly edifying, and

the wonderful results they have obtained are a proof that they have not worked in vain, and that their time has not been spent on a barren field. Wherever the Franciscan Fathers are found, the same characteristics of mission work can be noticed. The Church is greatly indebted to them for their work among the savage races. They willingly spend their lives in poor, forsaken districts, and do not abandon a field because there are only a few souls there who need their attention. They also show marked zeal in keeping their buildings in perfect repair and in every way presentable. They seem perfectly contented and satisfied with their humble surroundings, small school buildings and churches, and their little mission residences, where, when they are together, they keep up the same observance that obtains in their headquarters at St. Louis or Cincinnati.

THE ONEIDAS.

One pleasing impression that a visitor carries away from the Diocese of Green Bay, is that no portion of the diocese is overlooked, that no body of Catholics, however, small, is left uncared for. Both Bishop Fox and his devoted Vicar-General, Rev. P. J. Lochman, in former years did missionary work among the Indians, and to this day, their hearts are still with their forest children, and they are ready to respond at once to any call that is made upon them, looking toward the evangelization of those who are not yet of the Fold. The Oneida Reservation contains a population almost exclusively Protestant, the Episcopalians having, for years, carried on rather extensive missionary work among the Oneida people. But in 1890, Father Lochman, who was then pastor of the church at Freedom, on the border of the Reservation, made a few converts among the Oneidas. He would go on Sunday evenings as often as he could and hold services in the house of Eli Skenedoah, one of the first Oneida converts. This Indian gave a portion of his own land as a site for the building of a Catholic church, and the Catholic Indians at once went to work to supply materials for the building, and from the time the church was blessed, on October 18, 1891, it has been attended at first by the priest from Freedom, and, later, by the Premonstratensians of De Pere. In 1896, the Catholic people, particularly the Catholic Societies, of the State of Wisconsin, built a residence for the priest near the church, and the Rev. H. J. De Kort, O. Praem., took up his residence there as missionary for the Oneidas. Father De Kort is young, hard-working and enthusiastic. Although the Oneidas

generally speak English, he has already made considerable progress in the Oneida language, having grasped the truth so many fail to understand, that the only sure way to an Indian's heart is to speak to him in the language he learned from his mother. The Catholic Societies of the State have agreed to support the priest for a period of five years. Already, good work has been done, and as the resident missionary will have the support and encouragement of his brethren, the Norbertine Fathers, of De Pere, I am under the impression that his success is assured.

The Oneidas are very intelligent Indians of Iroquois stock, and are not at all indolent. On the contrary, they are quite energetic, and in many points resemble the Sioux, whom I regard as the most intelligent and energetic of all our American Indians.

OKLAHOMA AND INDIAN TERRITORIES.

I made a thorough visitation of the Indian missions of the Oklahoma and Indian Territories. The Indian schools of the Diocese of Oklahoma are in a very flourishing and satisfactory condition, but white Catholics are scattered so numerously among the Indians that, it seems, the missionary's attention is necessarily so divided that purely Indian work can scarcely be carried on at all, and, consequently, the results are not what one might expect from the number of Indian schools and priests living among the Indians. Every missionary seems to have more than one man's share of work and hence there is little or no question of his learning an Indian language. All this probably accounts for the fact that, in an Indian population of about 100,000, the official returns of the diocese give 3,400 Catholic Indians, while these same returns mention 15 Indian missions and 15 Indian schools.

It is gratifying to note that a priest has been appointed to say Mass every Sunday and to give religious instruction regularly to the Catholic pupils of the large Government boarding school of Chilocco. For several years, continuous efforts have been made to bring about this result, and at last, thanks to the generosity of the Bishop, it has been made possible, and, moreover, a priest in every way adapted to the work has been selected for that important post.

THE MISSISSIPPI CHOCTAWS.

There had been some question of building a chapel for the Mississippi Choctaws, at a place called McMillan in the Chickasaw Nation, Indian Territory, but, on visiting that place, I found

that there were not more than two Catholic families living adjacent to it, and that a great many Choctaws live scattered over the country about the town of Ardmore, which has a Catholic church. Here, the Catholic Indians met, and with the aid of an interpreter-catechist, I preached to them, and succeeded in making arrangements to have similar instructions given them by the Pastor of Ardmore, Rev. Father Wallrapp, at least one Sunday in each month. Since that time, Father Wallrapp has been active in hunting up these scattered Indians, and he now informs me that he has found a settlement of forty families at some distance from Ardmore. These Indians were removed from Mississippi in 1903-'04. The Bureau has made constant efforts to have them provided for, and the Bishop has endeavored to get priests to hunt them up and attend them, but they have been so scattered throughout the country that, up to the present time, very little has been accomplished. Unfortunately, they were very ignorant and very poor. Protestants, seeing them neglected and in want, came to their relief, and the result is that a number have joined the Methodist Church. Some of those who have fallen away have promised Father Wallrapp that they will return to the Church, and say that they really did not understand the gravity of what they were doing. Now that the greater number of them have been located and a priest and an interpreter-catechist devoted to them, there is every reason to believe that not only these Catholic Mississippi Choctaws may be saved to the Church, but that in the design of Divine Providence they may be, as it were, a lump of leaven destined to imbue the great mass of Protestant Chickasaws and Choctaws of the Indian Territory with the tenets of the Catholic religion.

ST. JOHN'S SCHOOL, GRAY HORSE, OKLAHOMA.

The Catholic school for Osage boys is located near Gray Horse, in the Osage Nation, and has, from the beginning, been under the supervision of the Sisters of St. Francis, of Glen Riddle. The hard work and self-sacrifice of these Sisters for years in the training of the Osage boys form one of the bright pages of Catholic mission work in the Oklahoma Territory, but the Sisters realize that they are at a great disadvantage when it comes to the training of the larger boys. Just at the age when they need all the influence of religion and good supervision, they are taken away from the Sisters and sent to Government schools. In order to remedy this state of affairs, it has been thought better to put Brothers in

charge of St. John's School, and negotiations are now in progress to this end with the Brothers of The Sacred Heart, who are conducting very successfully a school at Muskogee. It is greatly to be hoped that the Brothers will undertake the work of the education of the Osage boys.

THE SEMINOLES.

The Seminoles are one of the tribes of the Indian Territory which hitherto have received little or no attention from missionaries. When they were removed from Florida to the Indian Territory, there were a number of baptized Catholics among them. In the beginning, however, the missionaries were few in number, their energies were demanded in many places throughout the vast territories of Indian Territory and Oklahoma, and, moreover, the Seminoles had been so embittered against the white man that they did not present an inviting field for the missionary. Things have been changing for the better for a number of years. While the Seminole people are extremely ignorant, they have very intelligent leaders, and their present Superintendent of Education, Mr. Stanton Brown, a mixed blood who, in his boyhood, spent some time at the mission school of the Sacred Heart Abbey, has been asking that a Catholic school be located among his people. For a long time, Protestant missionaries have been working among the Seminoles, and not without some success, and it would seem to be high time for Catholics, also, to do something for these Indians. The present Abbot of Sacred Heart, the Rt. Rev. Bernard Murphy, O. S. B., and several of the religious of the Abbey are very much interested in the Seminoles, and desire to start mission work among them. The disposition on the part of the Bureau and of Mother Katharine Drexel, is to encourage any effort looking toward the conversion of the Seminoles, and, no doubt, before long some practical movement will be started in this direction.

CONGRESSIONAL ACTION REGARDING THE SPLITLOG CHURCH PROPERTY.

Some years ago Mathias Splitlog, late Chief of the Senecas of Indian Territory, and a man of considerable means, an earnest Catholic, zealous for the conversion of his people, built, at his own expense, at the cost of something like ten thousand dollars, a very pretty stone church, on his property in the Seneca Reservation.

At the time the church was built, the Senecas had taken their land in severalty, but did not have the right to alienate any part of their homesteads. Chief Splitlog died, and his children inherited all of his property, the church included. As one of his sons was married to a Protestant wife (a white woman), the Bishop of the diocese was unable to come to any satisfactory understanding with the heirs regarding the church property. At the last session of Congress, however, the Bureau succeeded in getting the following item on the Indian Appropriation Act for the fiscal year 1908:

That the heirs of the late Mathias Splitlog, deceased, an Indian allottee of the Seneca Nation, Indian Territory, are authorized to sell and convey to the Roman Catholic Church, for church and burial purposes, three acres of land heretofore allotted to the said Mathias Splitlog, as a member of the Seneca tribe of Indians in Indian Territory, to be selected so as to include the church and cemetery now on said allotment. The minor heirs may join in the sale of said three acres of land by a guardian duly appointed by the United States Court for the Northern District of the Indian Territory.

This will enable the Bishop to purchase the property at a nominal sum. Mr. J. C. Starr, a Catholic Cherokee, and an attorney of Vinita, I. T., has interested himself in the matter, and proposes to buy in the property for the Bishop and thus settle satisfactorily to the Church a long and aggravating dispute.

We are indebted chiefly to Senator Hansbrough of North Dakota for this legislation.

AN INTERESTING CASE.

Years ago John W. Gleeson, an Irish Catholic, married into the Cherokee tribe of Indians, of Indian Territory, thereby acquiring tribal rights. For many years he had lived by himself on his farm, and when he died, bequeathed it by will to the Catholic congregation of Muskogee. This farm is located only a short distance from the now flourishing city of Muskogee, and has become very valuable. No sooner had Mr. Gleeson died, than another Cherokee citizen, Lige Kelly, "jumped" the Gleeson farm, and claimed it on the ground that Mr. Gleeson had forfeited his Cherokee rights by reason of having deserted his wife shortly after having married her, basing this contention upon the law of the tribe that deprives an inter-married citizen of citizen's rights in case of his desertion of his Indian wife. An appeal was entered with the Dawes Commission

in behalf of the Church, in which it was contended that Mr. Gleeson had been forced to separate from his wife for cause, that his action could not be construed as a legal desertion, and in which it was shown that the Cherokee Nation had always recognized him as a citizen and had left him in possession of his rights up to the time of his death. Notwithstanding this, the Dawes Commission decided that Mr. Gleeson had forfeited his rights. The case was appealed to the Secretary of the Interior, and the Bureau of Catholic Indian Missions was called upon to press the claims of the Church as vigorously as possible. The situation was an unfortunate one. According to an Act of Congress, all such Indian Territory matters had to be settled definitely—no provision having been made for reopening a case, or for appeal—by the 4th of March, and thousands of such cases were pending in the Indian Office. It was feared that, in the rush that was forced upon the Office, it might happen that full consideration could not be given to every case, and that this might be one of the cases rushed through for settlement. It was felt, also, that if an unfavorable decision had to be rendered, it would be better if that decision could be given by the Attorney General, as he would have ample time to consider the matter, and there could be no question raised as to insufficient attention having been devoted to the case. Accordingly, the Director of the Bureau presented the matter to the President and begged him, if possible, to have the case referred to the Attorney General. The President was unwilling to make an exception and to comply with the request, but referred it to the Commissioner of Indian Affairs, for his opinion. The Commissioner recognized the force of the Bureau's reason for wishing the case referred to the Department of Justice, and very willingly consented, as, also, did the Hon. Secretary of the Interior, Mr. Hitchcock. The result was an opinion favorable to the Church, and a decision accordingly. Now a point of law is raised as to whether Mr. Gleeson, being an Indian citizen, could legally dispose of his property by will, which point will be settled in due course of time.

ST. STEPHEN'S, WYOMING.

I visited the mission school for the Arapahoes, at St. Stephen's, Wyoming, and found that institution ably managed by Father Wm. McMillan, S. J. His assistant, Father J. B. Sifton, S. J., a gifted young missionary, who has already mastered several Indian languages, is beginning to speak the Arapahoe language with ease.

and, consequently, is able to bring home to these poor, benighted pagans some of the truths of the Christian religion. The religious results of mission work among the Arapahoes have been very meagre and discouraging, but I am convinced that the greatest drawback in the past has been the inability of the priest to speak to the people in their own tongue. At the present time, there are a few who go to the Sacraments, and Father Sifton is able to accomplish something with some of the older people, particularly at the hour of death. The Arapahoes are not given to drink, but they have many other vices; they are confirmed pagans and are extremely hard to evangelize. The Mission, hitherto, has been isolated and difficult of access, but since a large portion of the reservation has lately been thrown open to white settlement, and a railroad has been built near the mission, in the future St. Stephen's will not be so undesirable a residence for priests, and very probably the Arapahoes will eventually respond to the intelligent and persistent efforts of their missionaries.

ZUÑI.

The Pueblo of Zuñi, in New Mexico, was one of the Indian settlements visited by the first missionaries who came up from Mexico. It was for a long time the site of active labor for a number of Franciscan Fathers. From the time of the departure of the Franciscans from these missions, the Zuñis have received occasional visits from priests, and remain to this day nominal Catholics. But, partly from the unyielding character of the people, partly from the religious neglect from which they have suffered and their gross ignorance of everything Catholic, they are in reality pagans and observe their old religious rites and superstitions. I visited this pueblo several years ago, and Father Juillard, of Gallup, in whose mission it is situated, urged upon me the advisability of inducing the Franciscans to reside in the pueblo, learn the Zuñi language, and devote themselves permanently to the Indians. This plan met with the favor of the Most Rev. Archbishop of Santa Fe, and at the last Chapter held by the Franciscans of the Cincinnati Province it was decided to place the Zuñis under the charge of the Franciscan Fathers of St. Michael's Mission, Arizona, who will attend them at regular intervals, and prepare the way for more effective work among them. Accordingly, Father Berard, O. F. M., of St. Michael's, Arizona, in company with Rev. Father Juillard, visited Zuñi and called a meeting of the Indians. An address was made in

which the plan to have resident missionaries in the pueblo was proposed. This plan met with favor, but shortly after another meeting was called by the Indians and word was given out that they had unanimously decided that they did not want missionaries. Father Anselm Weber, the Franciscan Superior, at once wrote to the Bureau and asked if it was advisable to make a further effort at Zuñi, or whether it would be better to give up the idea of locating a mission there. I replied that, by all means, further efforts should be made; that it was impossible for us to know just what had been said by the interpreter to the Indians, or what adverse influences had been at work among them; that, probably, they had a total misconception of what we proposed to do for them, and that I considered it very unjust to abandon them because of the decision at which they had apparently arrived. Father Anselm acted upon this advice, and it was not long before he learned that very little of the priest's speech had been interpreted to the Indians, and that what had been interpreted had in all probability been grossly misstated. Moreover, he was informed that a certain representative of the Bureau of American Ethnology, who has resided for a number of years among the Zuñis, acquired great influence over them, and who seems very reluctant that they should give up any of their pagan customs and ideas, had used her influence to cause them to reject the missionaries, telling them that the priests would cause trouble in the pueblo, and misrepresenting the Catholic Church generally. When this action on the part of this representative was reported to the Ethnological Bureau, assurances were at once given that her work in Zuñi was finished, and that she would soon be sent to other fields. There is every reason to believe that if the Zuñis once get a correct idea of what the missionaries want to do for them, they will, as in days of old, welcome them to their pueblo. The lady referred to has left Zuñi, and to her credit be it said that before leaving, she called for the Governor of Zuñi and others and told them that they should permit the priests to establish a mission in the pueblo.

TABLE I.—CATHOLIC IN

MISSION.	LOCATION.	Diocese.	Priest.	Address of Priest.	Tribes attended from this Mission.	Number of Catholics in each Tribe.	Total.	Number of Priests.	What Order.
Holy Cross	Koserefsky, Alaska.	Prefecture-Apostolic of Alaska.	V. Rev. John L. Lucchesi, S. J.	Koserefsky, Alas.	Eskimo. Tinneh.	400 200	600	3	Jesuit.
St. Peter Claver's...	Nulato, Alaska	Prefecture-Apostolic of Alaska.	Rev. C. Rossi, S. J.	Nulato, Alas.	Tinneh.	500	500	3	Jesuit.
St. Mary's.....	Akularak, Alaska .	Prefecture-Apostolic of Alaska.	Rev. A. Keyes, S. J.	St. Michael P. O., Alas.	Eskimo.	300	300	2	Jesuit.
Catholic Mission....	Nome, Alaska.....	Prefecture-Apostolic of Alaska.	Rev. B. Lafortune, S. J.	Nome, Alas.....	Eskimo.	75	75	3	Jesuit.
St. Michael's.....	St. Michael's, Ariz.	Tucson.	Rev. Anselm Weber, O. F. M.	St. Michael's, Ariz.	Navajo.	98	98	3	Franciscan, Cincinnati Province.
Chin Lee	Chin Lee, Ariz....	Tucson.	Rev. Leopold Ostermann, O. F. M.	Chin Lee, Ariz.	Navajo.	0	0	2	Franciscan, Cincinnati Province.
St. John Baptist Mission	Gila Cross'g, Ariz.	Tucson.	Rev. J. Deutsch, O. F. M.	Phoenix, Ariz.	Pima-Papago, Maricopa, Mojave-Apache.	550 50 25	625	2	Franciscan, St. Louis Province.
San Xavier del Bac.	Near Tucson, Ariz.	Tucson.		Tucson, Ariz.	Papago.			1	Secular.
St. Boniface's	Banning, Cal.....	Los Angeles.	Rev. B. Florian Hahn.	Banning, Cal.	Mission Indians, 7 tribes and 7 different languages.	300	300	2	Secular.
St. Anthony's.....	Near San Diego, Cal.....	Los Angeles.	Rev. A. D. Ubach.	San Diego, Cal.	Mission Indians.			2	Secular.
Escondido.....	Escondido, Cal	Los Angeles.	Rev. E. La Pointe.	Escondido, Cal.	Mission Indians.			1	Secular.
Pala.....	Pala, Cal.....	Los Angeles.	Rev. P. A. Grammen.	Pala, Cal.	Mission Indians.	545	545	1	Secular.
St. Turibius.....	Kelseyville, Cal...	San Francisco.	Rev. Philemon Toepfer, O. F. M.	Kelseyville, Cal.	Digger Indians.	29	29	2	Franciscan
St. Ignatius.....	Ignacio, Colo.....	Denver.	Rev. Frank B. Gomez, O. T.	Durango, Colo.	Ute.			3	Theatine
DeSmet.....	DeSmet, Idaho	Boise.	Rev. Jos. M. Caruana, S. J.	DeSmet, Idaho.	Cœur d'Alene, a few Kalispels and Spokanes.	550	550	2	Jesuit.
St. Joseph's.....	Slickpoo, Idaho ...	Boise.	Rev. Jos. M. Cataldo, S. J.	Slickpoo, Idaho.	Nez Perce.			2	Jesuit.
Holy Family.....	Tulsa, I. T.....	Oklahoma.	Rev. John G. Heiring.	Tulsa, I. T.	Creek, Cherokee, Osage.	A few.	*	1	Secular.
Muskogee.....	Muskogee, I. T....	Oklahoma.	Rev. Jos. VanHulse	Muskogee, I. T.	Creek, Cherokee.	A few. A few.	* *	1	Secular.
St. Stephen's... ..	Holdenville, I. T...	Oklahoma.	Rev. W. J. Glynn.	Holdenville, I. T.	Creek, Seminole.	A few. *	* *	1	Secular.
Holy Ghost.....	Vinita, I. T.....	Oklahoma.	Rev. Chas. Van Hulse.	Vinita, I. T.	Cherokee, Shawnee.	* *	50	1	Secular.
Holy Name.....	Chickasha, I. T....	Oklahoma.	Rev. U. de Hasque, D. D.	Chickasha, I. T.	Chickasaw, Choctaw.	25 25	50	1	Secular.
Our Lady of Prompt Succour.	Ardmore, I. T.....	Oklahoma.	Rev. James J. Wallrapp.	Ardmore, I. T.	Chickasaw, Choctaw.			1	Secular.
Our Lady of Victories.....	Purcell, I. T.....	Oklahoma.	Rev. P. Wilwerding.	Purcell, I. T.	Chickasaw, Pottawatomie, (mixed-bloods).	*	*	1	Secular.

[illegible]

MISSION.	LOCATION.	Diocese.	Priest.	Address of Priest.	Tribes attended from this Mission.	Number of Catholics in each tribe.	Total.	Number of Priests	What Order.
St. Agnes.....	Antlers, I. T.....	Oklahoma.	Rev. A. Hubert.	Antlers, I. T.	Choctaw.	No numbers given.	0	2	Secular.
St. Mary of the Quapaws	Quapaw, I. T.....	Oklahoma.	Rev. M. O. Dannis.	Quapaw, I. T.	Quapaw, Miami, Seneca, Wyandotte, Ottawa.	180 15 15 10 10	230	1	Secular.
St. Anne's.....	Perry, Me.....	Portland.	Rev. Jos. J. Ahern.	Eastport, Me.	Remnant of the tribes of Maine.	*	*	1	Secular.
Chippewa.....	Assinins, Mich.....	Marquette.	Rev. M. Faust.	Assinins, Mich.	Ottawa.	Nothing given.	0	1	Secular.
Sault Ste. Marie.....	Sault Ste. Marie, Mich.....	Marquette.	Rev. Wm. Gagnieur, S. J.	Sault Ste. Marie, Mich.	Ottawa.	Number not given.	0	1	Jesuit.
Holy Childhood.....	Harbor Springs, Mich	Grand Rapids.	Rev. Damase Erkens, O. F. M.	Harbor Springs, Mich.	Pottawatomi, Ottawa.	150 1250	1400	4	Franciscan, St. Louis Province.
.....	Detroit.							
Cloquet.....	Cloquet, Minn.....	Duluth.	Rev. Simon Lampe, O. S. B.	Cloquet, Minn.	Chippewa.	520	520	1	Benedictine.
Vermillion Lake.....	Vermillion Lake, Minn.....	Duluth.	Rt. Rev. Mons. Jos. F. Buh.	Ely, Minn.	Chippewa.	100	100	1	Secular.
Beaulieu.....	Beaulieu, Minn....	Duluth.	Rev. Roman Homar, O. S. B.	Beaulieu, Minn.	Chippewa.	1358	1358	1	Benedictine.
St. Mary's.....	Ponsford, Minn...	Duluth.	Rev. Felix Nelles, O. S. B.	Ponsford, Minn.	Chippewa.	850	850	1	Benedictine.
St. Benedict.....	White Earth, Minn.	Duluth.	Rev. Aloysius Hermanutz, O. S. B.	White Earth, Minn.	Chippewa.	1385	1385	1	Benedictine.
St. Mary's	Red Lake, Minn...	Duluth.	Rev. Thomas Borgerding, O. S. B.	Red Lake, Minn.	Chippewa.			2	Benedictine.
Our Lady of the Rosary.....	Grand Marais, Minn.....	Duluth.		Grand Marais, Minn.	Chippewa.				
Forest	Scott Co., Miss.....	Natchez.	Rev. Jos. Enis.	R. F. D. 1, Philadelphia, Miss.	Choctaw.	300	300	1	Secular.
St. Labre's.....	Ashland, Mont.....	Great Falls.	Rev. P. M. Gallagher.	Ashland, Mont.	Northern Cheyenne.	*	*	1	Secular.
Ft. Peck	Ft. Peck, Mont.....	Great Falls.	Rev. J. B. Moskopp.	Glasgow, Mont.	Assiniboin, Yanktonai, Teton, Santee, Blackfeet, Cree, Cheyenne, Cherokee, Gros-Ventres.	*	*	1	Secular.
St. Xaxier.....	St. Xavier, Mont...	Great Falls.	Rev. Jos. C. Cardon, S. J.	St. Xavier, Mont.	Crow.	*	*	2	Jesuit.
St. Paul's.....	St. Paul's, Mont...	Great Falls.	Rev. Ig. A. Vasta, S. J.	St. Paul's, Mont.	Gros-Ventre, Assiniboin.	343 372	715	2	Jesuit.
St. Peter's.....	St. Peter, Mont. ...	Great Falls.	Rev. T. Corcoran.	St. Peter, Mont.	*	*	*	1	Secular.
St. Ignatius	St. Ignatius, Mont.	Helena.	Rev. L. Taelman, S. J.	St. Ignatius, Mont.	Flathead, Kootenai, Kalispel, Pend'Oreille, Spokane.	200 175 85	1600	4	Jesuit.
						*			

Indian Catechists.	Additional Indian Catechists needed.	Churches and Chapels.	Add.Churches and Chapels needed.	Locations where Chapels are needed.	Schools.		Bap- tisms.		Confirmations.	Communions.	First Com- munions.		Christian marriages.	Christian burials.	Support.		Remarks.
					Boarding.	Day.	Adults.	Children.			Males.	Females.			Bishop.	Other sources.	
1	2	1	2	Calloway; near Boswell.	1	1	3	10	0	No ac- count kept.	0	0	0	0	0	\$600.00 per year from Mother Katharine. \$480.00 a year from Bureau C. I. M.	All good and practical Catho- lics.
0	1	3	1	Wyandotte, near Govern- ment school.	1	1	4	7	5	52	1	2	1	5	\$120		
0	0	1	0		0	1	*	16	*	*	*	*	*	*	0		
10	0	1	0		1	1	0	15	10	600	6	4	6	10	*	State of Maine; donations; en- tertainments; donations of the Indians.	
0	0	4	0		0	0	0	30	2	*	5	0	1	0	200		
0	0	7	3	Burt Lake; Fern; Elbridge.	1	1	2	55	44	1850	21	19	10	50	2,000		
0	2	2	2	Brookston; Sawyer.	0	0	9	19	0	200	2	3	6	23	50	There are some Indians in the Diocese of Detroit, but no report concerning them has been sent in.	
0	1	0	0		0	0	*	*	*	*	*	*	*	*	0		
2	2	2	1	At Govern- ment Board- ing school.	0	0	9	70	0	900	9	12	31	27	50		
1	2	2	1	Bena.	0	0	29	59	0	1800	12	18	8	27	50	St. John's Ab- bey, College- ville, Minn.	
2	2	1	2	Elbow Lake. Among the Pagans.	1		12	59	0	2050	8	20	19	37	50		
					1												
0	3	2	1	Near the Gov- ernment school.	1		3	12	0	200	5	8	2	3	0	Supported by Bishop.	In sending for reports this Mission was overlooked.
1	0	2	0		0	0	0	5	0	144	0	5	2	0	50		
0	0	3	1	Lodge Grass.	1	0	9	20	0	60	0	0	10	8	0	No report.	
1	2	2	2	Ft. Belknap Agency; Warm Spring.	1	0	63	40	0	500	16	26	16	12	0		
*	*	*	*		1	*	*	*	*	*	*	*	*	*	*		
0	0	4	2	Ronan; Polson.	1		5	80	60	8000	18	32	15	43	0		

TABLE I.—CATHOLIC INDIAN

MISSION.	LOCATION.	Diocese.	Priest.	Address of Priest.	Tribes attended from this Mission.	Number of Catholics in each tribe.	Total.	Number of Priests.	What Order.
Holy Family.....	Family, Mont.....	Helena.	Rev. J. Bruckert, S. J.	Family, Mont.	Blackfeet.	1750	1750	2	Jesuit.
Sandia.....	Near Bernalillo, N. M.....	Santa Fe.	Rev. A. Jouvenceau.	Bernalillo, N. M.	Pueblo.	85	85	1	Secular.
Cochiti.....	Cochiti, N. M.....	Santa Fe.	Rev. Arbogast Reisler, O. F. M.	Pena Blanca, N. M.	Pueblo.	250	250	1	Franciscan.
Santo Domingo....	Santo Domingo, N. M.....	Santa Fe.	Rev. Arbogast Reisler, O. F. M.	Pena Blanco, N. M.	Pueblo.	1500	1500	1	Franciscan.
San Felipe.....	San Felipe, N. M...	Santa Fe.	Rev. Arbogast Reisler, O. F. M.	Pena Blanco, N. M.	Pueblo.	800	800	2	Franciscan.
Isleta.....	Isleta, N. M.....	Santa Fe.	Rev. A. Docher.	Isleta, N. M.	Pueblo.	*	*	1	Secular.
Jemes.....	Jemes, N. M.....	Santa Fe.	Rev. Barnabas Meyer, O. F. M.	Jemes, N. M.	Pueblo.	*	*	3	Franciscan.
Santa Ana....	Santa Ana, N. M...	Santa Fe.	Rev. Barnabas Meyer, O. F. M.	Jemes, N. M.	Pueblo.	*	*	1	Franciscan.
Zia.....	Zia, N. M.....	Santa Fe.	Rev. Barnabas Meyer, O. F. M.	Jemes, N. M.	Pueblo.	*	*	1	Franciscan.
Acoma.....	Acoma, N. M.....	Santa Fe.	Rev. G. Juillard.	Gallup, N. M.	Pueblo.	*		1	Secular.
Laguna.....	Laguna, N. M.....	Santa Fe.	Rev. G. Juillard.	Gallup, N. M.	Pueblo.			1	Secular.
Zuni.....	Zuni, N. M.....	Santa Fe.	Rev. Anselm Weber, O. F. M.	St. Michaels, Ariz.	Pueblo.				
Tularosa.....	Tularosa.....	Tucson.	Rev. M. Migeon.	Tularosa, N. M.	Mescalero-Apache.	250	250	1	Secular.
San Diego.....	Tesuque, N. M....	Santa Fe.	A Priest from the Cathedral.	Santa Fe, N. M.	Pueblo.	85	85	1	Secular.
St. John the Baptist.	Chamita, N. M.....	Santa Fe.	Rev. Camillo Seux.	Chamita, N. M.	Pueblo.	*	*	1	Secular.
St. Jerome.....	Taos, N. M.....	Santa Fe.	Rev. Jos. Giraud.	Taos, N. M.	Pueblo.			1	Secular.
Alamo.....	Alamo, N. M.....	Santa Fe.	Rev. J. A. Picard.	Belen, N. M.	Navajo.			1	Secular.
Picuries.....	Picuries, N. M....	Santa Fe.	Rev. M. Dumarest.	Penasco, N. M.	Pueblo.			1	Secular.
Santa Clara.....	Santa Clara, N. M.	Santa Fe.	Rev. G. Haelterman.	Santa Cruz, N. M.	Pueblo.	271	271	1	Secular.
Nambe.....	Nambe, N. M.....	Santa Fe.	Rev. G. Haelterman.	Santa Cruz, N. M.	Pueblo.	102	102	1	Secular.
San Ildefonso.....	San Ildefonso, N. M.	Santa Fe.	Rev. G. Haelterman.	Santa Cruz, N. M.	Pueblo.	162	162	1	Secular.
Belcourt.....	Belcourt, N. D....	Fargo,	Rev. Wm. Dillon.	Belcourt, N. D.	Chippewa and Cree.	2800	2800	4	Secular.
Ft. Berthold.....	Elbowoods, N. D...	Fargo.	Rev. L. Favreau.	Elbowoods, N. D.	Gros-Ventre, Mandan, Arickaree.	255 50 90	395	1	Secular.
Cannon Ball....	Cannon Ball, N. D.	Fargo.	Rev. Francis Gerschwyler, O. S. B.	Cannon Ball, N. D.	Sioux.			1	Benedictine.
Devil's Lake.....	Fort Totten, N. D..	Fargo.	Rev. Jerome Hunt, O. S. B.	Ft. Totten, N. D.	Sioux. Chippewa.	660 240	900	1	Benedictine.

Indian Catechists.	Additional Indian Catechists needed.	Churches and Chapels.	Add'l Churches and Chapels needed.	Locations where Chapels are needed.	Schools.		Bap-tisms.		Confirmations.	Communions.	First Com-munions.		Chistian marriages.	Chistian burials.	Support.		Remarks.
					Boarding.	Day.	Adults.	Children.			Males.	Females.			Bishop.	Other sources.	
3	15	3	4	Michale; Cut Bank; North Milk River; South; Milk River.	1		5	131	0	900	6	14	22	13	0		
0	0	1	0		1		0	5	0	10	0	2	0	0	0	Products of the Mission land.	The children of this Mission attend Sisters of Loretto School at Bernalillo, N M.
1	0	1	0		0	0	0	13	0	35	0	0	4	0	0		A Catholic day school is needed at Cochiti.
1	0	1	0		0	0	0	64	0	0	0	0	15	5	0		A Catholic day school is needed at Santo Domingo.
1	0	1	0		0	0	0	28	0	0	0	0	3	0	0		A Catholic day school is needed at San Felipe.
						1											No report.
																	No report.
*	*	*	*	*	*	*	*	2	*	*	*	*	*	20	*	*	
*	*																No report.
																	No report.
																	No report. About one-third of the Lagunas have become Protestants.
																	This Mission has just been undertaken by the Franciscans of the Cincinnati Province.
*	*	*	*	*	*	*	*	*	*	*	*	*	*	*			
0	0	1	0		0	0	0	5	0	82	*	*	*	*	0		The children all attend St. Catharine's Boarding School near Santa Fe, N. M.
0	0	1	*	A new church is needed to replace the old one at San Juan.	0	0	0	21	0	0	0	0	2	15	0		The children of this Pueblo, attend school at St. Catharine's, near Santa Fe.
		1															No report.
																	No report.
																	No report.
0	0	1	1	The church of Santa Clara is in a ruinious condition; should be replaced by new one.	0	0	0	0	0	Very few.	0	0	0	0	0	0	
0	0	0	1	In Nambe old church is in ruins.	0	0	0	0	0	Very few.	0	0	0	0	0	0	
0	0	1	0		0	0	0	0	0	Very few.	0	0	0	0	0	0	
0	0	3	0		1		10	120	0	120	60	40	30	40	\$800		
0	4	3	2	Mandans; Arickarees.	0	0	11	49	0	250	14	17	7	19	400		
		1															No report.
0	1	3	0	The church at St. Michaels should be enlarged.			2	38	35	1500	16	10	8	23	0	\$300.00 per year from the Sisters of Ft. Totten.	

TABLE I.—CATHOLIC INDIAN

MISSION.	LOCATION.	Diocese.	Priest.	Address of Priest.	Tribes attended from this Mission.	Number of Catholics in each tribe.	Total.	Number of Priests.	What Order.
St. Peter's.....	Fort Yates, N. D...	Fargo.	Rev. Bern'd Strassmaier, O. S. B.	Fort Yates, N.D.	Sioux.	750	750	2	Benedictine.
Osage	Pawhuska, Okla...	Oklahoma.	Rev. Edward Van Waesberghe.	Pawhuska, Okla.	Osage.	1000	1000	2	Secular and Benedictine.
Gray Horse.....	Gray Horse, Okla.	Oklahoma.	Rev. Andrew O. S. B.	Gray Horse, Okla.	Osage. Pawnee.	All Baptized. (3 families)	*	1	Benedictine.
St. Patrick's.....	Anadarko, Okla....	Oklahoma.	Rev. Isidore Ricklin, O. S. B.	Anadarko, Okla.				2	Benedictine.
Sacred Heart Abbey.	Sacred Heart, Okla.	Oklahoma.	Rev. P. Harismendy, O. S. B.	Sacred Heart, Okla.	Potawatomi.	*	*	4	Benedictine.
St. Joseph's	Umatilla Reservation, Ore.	Baker City.	Rev. Jos. Chianale, S. J.	Pendleton, Ore.	Umatilla.	1000	1000	2	Jesuit.
Klamath	Klamath Agency, Ore	Baker City.	Rev. B. Feusi, S. J.	Klamath Falls, Ore.	Klamath.				
Warm Springs.....	Warm Springs Agency, Ore.....	Baker City.	Formerly Rev. A. Bronsgeest. Now Rev. Michael Hickey.	The Dalles, Ore. Kingsley, Ore.				1	Secular.
Grand Ronde.....	Grand Ronde Reservation, Ore....	Oregon City.	Rev. Felix Bucher, S. D. S.	Siletz, Ore.				1	Society of the Divine Savior.
Siletz.....	Siletz Reservation, Ore.....	Oregon City.	Rev. Felix Bucher, S. D. S.	Siletz, Ore.					
Immaculate Conception.....	Stephan, S. D.....	Sioux Falls.	Rev. Ambrose Mattingly, O. S. B.	Stephan, S. D.	Sioux.	375	375	2	Benedictine.
St. Francis.....	Rosebud, S. D	Lead.	Rev. P. Flor. Digmann, S. J.	Rosebud, S. D.	Sioux.	2400	2400	4	Jesuit.
Holy Rosary.....	Pine Ridge, S. D..	Lead.	Rev. Mathias Schmitt, S. J.	Pine Ridge, S.D.	Sioux.	2250	2250	4	Jesuit.
Cheyenne River....	Cheyenne Agency, S. D.....	Lead.	Rev. J. Vogel.	Cheyenne Agency, S. D.	Sioux.	600	600	1	Secular.
Standing Rock.	Standing Rock Agency, N. and S. D.....	Missions are in the diocese of Lead.	Rev. Bede Marty.	Ft. Yates, N. D.	Sioux.	843	843	1	Benedictine.
St. Francis Regis....	Ward, Wash.....	Nesqually.	Rev. C. Caldi, S. J.	Ward, Wash.	Colville.	835	835	4	Jesuit.
St. Mary's.....	Omak, Wash.....	Nesqually.	Rev. E. de Rouge, S. J.	Omak, Wash.	Okinagan, Nespilim, San Poil.	400 100	500	1	Jesuit.
Tulalip.	Tulalip Reservation, Wash	Nesqually.	Rev. P. Gard.	Marysville, Wash.	Snohomish, Clallam, Tulalip.	200 50 400	650	1	Secular.
Puyallup	Puyallup, Wash...	Nesqually.	Rev. Chas. de Decker.	Puyallup, Wash.	Puyallup. Nesqually, Muckleshoot	150 50 140	340	1	Secular.

Indian Catechists.	Additional Indian Catechists needed.	Churches and Chapels.	Add'l Churches and Chapels needed.	Locations where Chapels are needed.	Schools.		Bap-tisms.		Confirmations.	Communions.	First Com-munions.		Christian marriages.	Christian burials.	Support.		Remarks.
					Boarding.	Day.	Adults.	Children.			Males.	Females.			Bishop.	Other sources.	
1	2	3	0		0	0	7	41	30	1939	10	25	13	41	0		
0	0	1	3	Hominy Post; Bigheart; Fairfax.	1	1	16	49	23	Large number.	6	19	4	8	0	Private donations.	The report gives 22,000 Communions, but explains that this number largely represents the frequent communions of the Sisters.
0	0	4	0		1		4	9	0	100	0	0	1	1	0	\$180.00 per year and board from the Sisters of St. John's school.	There are 20 practical Pawnee and 50 Osage Catholics in Father Andrew's District.
					1												No report.
0	0	3	1	Wewoka, in the Seminole Nation.	2	1	2	16	15	*	*	*	2	5	0	Abbey Farm and contributions.	The Benedictine Fathers are thinking seriously of opening a Mission among the Seminoles who live close to the Sacred Heart Abbey.
0	0	1	1	12 miles N. E. of mission.	1		9	32	24	4800	8	8	6	10	\$1,000		No report.
																	Father Bronsgeest for many years at his own expense has tried to do something for these Indians. No report.
0	0	2	0			1	5	20	80	300	44	42	2	15	360		This report covers both Grand Ronde and Siletz Missions.
1	0	3	0		1	0	6	23	3	600	15	13	6	5	0	Private dona-tions.	
3	3	5	2	Butte Creek District; Mouth Little White River.	1		39	103	14	1750	30	45	7	44	300	Private dona-tions.	
3	4	5	6	Lake Creek; Medicine Post; White River, Mouth of Porcupine; Manderson; Upper White River,	1		130	169	108	2000	25	30	39	44	450	Private dona-tions.	
3	5	4	2	Virgin Creek; Thunder Butte	0	0	6	31	18	700	5	6	7	15	200	Private dona-tions; Propa-gation of the Faith; church extension.	
4	3	4	3	Not given.	0	0	5	38	45	2886	18	13	6	33	0	Private dona-tions.	This mission needs two more priests; but how will they be supported?
0	0	11	3	Curlew; Nigger Creek; White Stone.	1		1	35	0	2743	11	10	6	23	100	Ludwig Mission Verein. Munich, Bavaria.	
10	0	4	2	Nespilim; San Poil.	1	1	6	25	0	2000	10	20	11	15	700		
1	0	4	0		0	0	1	24	0	150	2	3	2	7	280		
0	0	4	0		1		8	27	25	125	6	5	1	7	0	Mother Kath-arine and Per-sonal funds.	

MISSION.	LOCATION.	Diocese.	Priest.	Address of Priest.	Tribes attended from this Mission.	Number of Catholics in each tribe.	Total.	Number of Priests.	What Order.
St. Michael's.....	Keshena, Wis.....	Green Bay.	Rev. Blase Krake, O. F. M.	Keshena, Wis.	Menominee, Stockbridge	1100 225	1325	3	Franciscan, St. Louis Province.
Immaculate Conception.....	Oneida Reservation, Wis.....	Green Bay.	Rev. H. J. Dekort, O. Praem.	Mission, Wis.	Oneida.	75	75	1	Premonstratensian.
Odanah.....	La Pointe Agency, Wis.....	Superior.	Rev. Odoric Derenthal, O. F. M.	Odanah, Wis.	Chippewa.	263	263	1	Franciscan, St. Louis Province.
Bayfield	Bayfield, Wis.....	Superior.	Rev. Casimir Vogt, O. F. M.	Bayfield, Wis.	Chippewa.	420	420	1	Franciscan, St. Louis Province.
Court Oreilles.....	Court Oreilles Reservation, Wis.	Superior.	Rev. Agatho Anklin, O. F. M.	Bayfield, Wis.	Chippewa.			1	Franciscan, St. Louis Province.
St. Stephens.....	Wind River Reservation	Cheyenne.	Rev. Wm. McMillan, S. J.	St. Stephens, Wyo.	Arapaho, Shoshone.	*	*	2	Jesuit.
Total Missions, 88						33966	35156	144	

Indian Catechists.	Additional Indian Catechists needed.	Churches and Chapels.	Add'l Churches and Chapels needed.	Locations where Chapels are needed.	Schools.		Bap-tisms.		Confirmations.	Communions.	First Com-munions.		Christian marriages.	Christian burials.	Support.		Remarks.
					Boarding.	Day.	Adults.	Children.			Males.	Females.			Bishop.	Other sources.	
0	1	4	0		1		8	54	23	4000	9	11	12	52	\$1,300		
0	0	1	1	Near the Government school.	0	0	5	10	0	29	2	3	1	2	245	Catholic Societies of the diocese of Green Bay.	
0	0	4	0	A new church to replace the old one is needed at Lac du Flambeau.	1	1	5	54	0	2000	10	10	11	25	330	Contributions of White and Indian parishioners.	
0	0	4	0		1	1	0	21	0	770	8	12	4	23	320		
	1																No report.
0	0	2	2	Arapaho; Wind River.	1	0	5	54	0	600	12	15	1	3	0		
53	64	175	63		44	21	651	2106	599	60217	492	602	414	823	\$15,695		

CATHOLIC INDIAN SCHOOLS.

At a meeting of the Incorporators of the Bureau of Catholic Indian Missions, on October 10, 1905, the following resolution was adopted:

“WHEREAS, It does not appear that the expense of maintaining the Indian Schools can be met at the present time or in the future; therefore,

“Be it Resolved, That the Reverend Director of the Bureau be, and he is hereby authorized and instructed to confer with the Right Reverend Bishops having Indians in their dioceses, with a view to decide upon a plan satisfactory to all concerned, whereby the Indian Missions may be supported—in fact, if possible, cared for better than they are now—while at the same time the cost of maintaining them may be curtailed.”

In order to secure the consensus of opinion demanded by this resolution, I prepared and had printed a somewhat lengthy statement entitled “What shall be the Future of our Catholic Indian Missions?” which I sent to all the Bishops having Indians in their dioceses, and to all missionaries among the Indians whose addresses I could secure. I hope by the next meeting of the Prelates of the Bureau to be able to furnish them with the consensus of opinion sought. Such, however, is not possible at the present time, as a number of the Bishops have not yet sent in their replies. All of the missionaries, however, I think without exception, have expressed their views on the matter, and all, without a dissenting voice, contend that Indian mission work is centered in the schools; that to abandon the schools is to abandon the missions. The most remarkable answer yet received comes from the Jesuit Fathers, who have taken the matter up very seriously. The Very Rev. Father George de la Motte, S. J., the gifted Superior of the Rocky Mountain Missions, with that thoroughness and energy so characteristic of the Society of Jesus, called all the Jesuit missionaries together, and together they deliberated on the question that had been put before them, and gave their decision with one voice. It is impossible for me to forecast what the replies from the Bishops will be, but Indian missions cannot be kept up without missionaries, and neither can Indian missions be understood by any so well as those who

spend their lives upon them, and from the unanimous expression of the missionaries, I think it is quite evident that the abandonment of the schools will mean the abandonment of the missions. One thing that is often lost sight of is, that the money paid into the schools not only affords education for the Indian children, but it affords support, shelter, food, clothing and the conveniences of life for probably more than two-thirds of the Indian missionaries in the field, and this is a point that ought not to be overlooked.

EXPENDITURES FOR SCHOOLS.

The cry is raised time and again that Indian mission schools are too expensive. But granted that, their cost being reduced to a minimum, they *are* expensive, they are necessary, and consequently, if there is an obligation resting upon the Church to evangelize the Indians, there is a like obligation resting upon her to support these mission schools, which, by the very nature of things, are expensive. A fatal mistake is made by those who are unfamiliar with the conditions under which Indian mission work is carried on, in comparing the expenses necessitated by the Indian schools with those that suffice for the conducting of schools for Colored children, or of orphan asylums, in the East; and they make another mistake in contending that expenses should be reduced by substituting day schools for our large boarding schools. Day schools would answer the purpose quite well in the pueblos of New Mexico and Arizona, and in some other parts of the country where the Indians live in villages, but it should be remembered that the great majority of the Indians of this country were nomads, that, even at this day, they live scattered over large reservations, and even where they have taken their allotments, there are not many places where they live sufficiently close together to make a day school a success. It would be a poor day school, indeed, that had to look for its pupils from within a radius of twenty miles. The Government, after serious effort in this direction, with the force that it employs, is beginning, in some places, to make a success of day schools; but this, with the exceptions I have indicated, cannot be the case with regard to mission schools where the priests have to depend entirely upon persuasion in order to secure the attendance of the pupils. In an Indian mission boarding school, the children have to be clothed and fed, as well as taught. They have to be instructed in various trades; books, medicines, medical attention, and all things necessary have to be supplied to them gratis. They have to be kept warm, the buildings have to be lighted, and a thousand and one necessities call for

an outlay on the part of the school. The location of the schools must be taken into consideration. They are often remote from centers of civilization, and in consequence every article of food, clothing, etc., is more expensive than it would otherwise be. For example, St. Stephen's Mission, Wyoming, until recently had to pay enormous freight charges on all the goods that it purchased in the East to the nearest railway station, from which point everything had to be freighted overland a distance of something like 165 miles. The following may be taken as the outlay necessary for a well and economically conducted Indian mission school, not by any means remotely located, and in a mild and agreeable climate. This school has had an average attendance of 101 pupils for the period covered by the following statement:

ST. BONIFACE'S INDUSTRIAL SCHOOL,
Banning, Cal.

FINANCIAL STATEMENT.

From September 1, 1905, to September 1, 1906.

Received of

Bureau of Catholic Indian Missions.....	\$7652.40
Donations	258.50
Sales	60.78
Mother Katharine Drexel, O. B. S.....	1000.00
Right Rev. T. J. Conaty, D. D. (a loan).....	1000.00
Total.....	\$9971.68

Expended for

Provisions	\$1,452.92
Flour	775.87
Clothing and Shoes.....	1,035.93
Meat	940.27
Hardware, Blacksmithing & Plumbing.....	365.15
Fuel and Light.....	359.90
Hay and grain, including alfalfa, seed barley and garden seeds	319.08
Traveling Expenses	266.35
Taxes	238.80
Stationery, paper and books.....	84.08
Freight	191.33
Express and Postage	61.61
Lumber	90.14
Church Goods	38.48
Physician and Medicine.....	164.85
Sisters of St. Joseph.....	449.00
Wages to Men.....	943.00

Sundries; new articles bought: pictures, ice chest, harness, brooms, incubator, sewing machines, a horse, dishes, paint, also cash purchases; total.....	403.89
Paid on debt	500.00
Deficit, Sept. 1, 1905.....	554.59
Paid for seven acres of land with water rights.....	300.00
Balance, Cash on hand, September 1, 1906.....	436.44
	<hr/>
	\$9,971.68
Balance of debt	\$ 500.00

REV. B. FLORIAN HAHN,
Supt. St. Boniface's Industrial School.

After reading this statement, it should not be a matter of surprise to anyone that during last year \$198,196.97 were expended upon the Catholic Indian mission schools of the United States.

RESOURCES FOR SCHOOLS.

The question that this Bureau has been asking for eight years, is, how shall the means be procured to supply the large annual amount needed for the support of our mission schools? That question up to this time has not been answered, yet Divine Providence has so disposed affairs that the schools are not only still in operation, but seem rather to enlarge their spheres of usefulness than otherwise.

The sources of revenue for the support of the schools may be enumerated thus: Mother Katharine Drexel; Indian Tribal moneys; rations; allocation from the annual Lenten collection for Indians and Negroes; the Preservation Society; the Marquette League.

MOTHER KATHARINE DREXEL.

The tremendous burden that the thirteen million Catholics of the United States impose constantly upon Mother Katharine Drexel cannot be other than a subject of amazement to any thinking person. If Mother Katharine Drexel could live forever, if she could forever have at her disposal the funds which she now controls, and if she should forever be willing to bear this great burden, there would be little or no cause for alarm, so far as Indian missions are concerned. But, since all this is not the case, it seems to be unwise to procrastinate indefinitely in laying the foundation for a continuous and adequate support of the mission schools.

INDIAN TRIBAL FUNDS.

Thanks to the fair-mindedness of President Roosevelt, and to such men as Senator Aldrich and Representative Sherman, Indians having moneys of their own have been allowed, if they so desire, to spend their moneys for the education of such of their children as attend the mission schools. This Providential assistance has been a great relief to us in the matter of the support of the schools, and accounts for the fact that at the present time all the schools are in operation. But the tribal funds have not been an unmixed blessing. We can never be entirely sure of them; opposition to their use is very pronounced in certain quarters, and the Bureau has had to contend strenuously, without intermission, for every cent that it has received from this quarter. The first year, things went on smoothly, until the storm of opposition that, taking its rise in the "Bard sensation," was vented against us by the Protestant organizations and press of the whole country. Then, Protestant missionaries among the Indians, in various places, disseminated so many misleading reports and labored so assiduously to prejudice the Indians that, when the time came for the Indians to sign the petitions that were required, it seemed that the signing could not be accomplished without precipitating a tribal war, and when, in spite of every opposition, the Indians signed anyway, the Indian Rights Association, under the cover of the names of three Sioux Indians, Reuben Quickbear, Ralph Eagle Feather and Charles Talkett, asked the Equity Court of the District of Columbia to grant an injunction restraining the Secretary of the Interior from granting such contracts, and the Treasurer of the United States from making payment on them. The test case which was involved in this injunction suit was directed against the St. Francis' Industrial School, of Rosebud Agency, S. D., but it so affected the Sioux schools of the Crow Creek and Pine Ridge Agencies, S. D., the Cheyenne school of the Tongue River Agency, Montana, and the Quapaw school of the Quapaw Agency, Okla., that the contracts formerly granted for these schools were not renewed, pending the decision in the matter of the case of the St. Francis' School. This left us, at the beginning of the present fiscal year, with only two contracts, in place of the eight which we had enjoyed the year before, the Menominees having practically refused to renew their petition for the support of their mission school.

When the new Commissioner of Indian Affairs, Mr. Francis E. Leupp, entered upon his duties I had understood him to say that,

on account of the charges that had been made by certain Episcopalian ministers of South Dakota in regard to the signing of the petitions for the Sioux mission schools, he desired to have a new petition circulated and signed under his personal supervision, so that there could be no question of such charges being made in the future. The new petitions were circulated, signed more numerous than the former ones, and our missionaries, in consequence, vindicated; but when the fiscal year had passed by the Commissioner insisted upon having petitions signed again, and when I expostulated with him against the frequent signing of petitions, on account of the discord and trouble that such a proceeding invariably provoked, he pointed out the fact that the wording of the petitions had authorized him to act for only one year, and that he could not act for a longer period upon them. He telegraphed to the Osage agent, and the Osages, as usual, without delay, unanimously requested that their schools be supported out of their tribal funds. But, in the case of the Menominees, he sent a petition to the Menominee agent, and the Indians did not understand it, or did not want to understand it, having been prejudiced against the signing of the petition by interested parties, antagonistic to the Catholic Church. The terms of the petition were such that the Menominee missionaries refused to try to induce the Indians to sign, and an appeal was made by the Bureau to the President, requesting that the petition be withdrawn, and the Menominee contract granted without a new petition, since the Menominees had originally petitioned for a contract for five years, and had a second time petitioned for one for a period of one year. The President refused to have the petition recalled, but consented that the wording be so changed as to make the conditions clearer to the Indians. Once more the Bureau appealed to the President, setting forth further reasons in favor of the withdrawal of the petition, and a second time met with a refusal, but, with it, an assurance that the petition should be altered in an entirely satisfactory manner, and so worded as to cover a period of five years; and that the exact state of the case should be made clear to the Menominees. The Bureau of Catholic Indian Missions was invited to co-operate with the Commissioner in placing the matter before the Indian people.

Accordingly, fortified with a letter from the Commissioner of Indian Affairs, I visited the Menominee Reservation, and after a great deal of opposition and no little trouble, succeeded in placing the matter in its proper light before all concerned, and in securing

a sufficient number of signatures to warrant the issuing of a contract, which was entered into by the Commissioner of Indian Affairs with the Bureau of Catholic Indian Missions, and which is now in force. So, at the present time, we have three schools supported by Indian tribal moneys, but the burden of the support of five others, which should be, or which we think should be, borne by Indians themselves, has rested, since July 1, 1906, upon the Bureau, pending the decision in the injunction case involving St. Francis School of Rosebud Agency, S. D. The Indian Rights Association secured the services of Mr. Horace Binney, of Philadelphia, to represent them in the Equity Court, and the Bureau engaged Mr. Edgar H. Gans, of Baltimore, to represent its interests, and he was appointed by the Attorney-General as special attorney to assist Mr. Daniel W. Baker, U. S. Attorney, and Mr. Stuart McNamara, Assistant U. S. Attorney.

A hearing was had on February 26, 1907, before Judge Ashley M. Gould, of the Supreme Court of the District of Columbia, holding an equity court. On April 4th Judge Gould rendered a decision to the effect that Indian *Trust* funds can be used for the support and education of Indian children in mission schools, but that Indian *Treaty* funds cannot be used for this purpose. This decision practically deprives us of five of the eight contracts granted us by the Indian Department. An appeal will be taken, but a very damaging delay is necessitated, and there is before us the possibility that Judge Gould's decision will be sustained. It is not necessary to enlarge upon the detrimental effects of this decision.

RATIONS.

Congress, at its session of 1905-06, provided for the restoration of the rations which up to 1901 it had been the practice to furnish to the mission schools located on "ration agencies," by placing upon the Indian Appropriation Act for the fiscal year ending June 30, 1907, the following item:

Mission schools on an Indian reservation may, under rules and regulations prescribed by the Commissioner of Indian Affairs, receive for such Indians duly enrolled therein the rations of food and clothing to which said children would be entitled under treaty stipulations if such children were living with their parents.

Of the eight Catholic mission schools which were receiving rations

up to 1901, five have been receiving rations, by virtue of the foregoing provision, since the first of last September. These schools are:

Holy Family Mission, Blackfeet Agency, Montana;
 St. Stephen's Mission, Shoshone Agency, Wyoming;
 Immaculate Conception Mission, Crow Creek Agency, S. D.;
 Holy Rosary Mission, Pine Ridge Agency, S. D.;
 St. Francis' Mission, Rosebud Agency, S. D.

The other three schools, to wit: St. Xavier Mission, Crow Agency, Montana; St. Paul's Mission, Fort Belknap Agency, Montana, and St. Labre's Mission, Tongue River Agency, Montana, have been denied rations—the first two named because there is no treaty provision now in force for the Crow and Fort Belknap Indians, and the last named, because the mission is not located on an Indian reservation.

LENTEN COLLECTION.

From the Lenten collection of 1906, \$34,169 were appropriated for the support of the schools. This collection should increase year by year, and as it increases, it seems reasonable that we should expect a proportionate increase in the allocation made for Indian educational work.

PRESERVATION SOCIETY.

The receipts of the Society for the Preservation of the Faith among Indian Children for the year 1906 have been \$23,401.16, and may be specified as follows:

From the Diocese of Cleveland.....	\$2,128.93
From the Special Appeal of the Bureau and bequests (including \$500 from the estate of John J. Horn for the Indian and Negro Missions).....	4,976.55
From Association of the Holy Childhood.....	4,000.00
From The Marquette League of New York City and its Brooklyn and Washington Branches.....	1,866.00
From the membership fees of the Preservation Society...	10,429.68
Total	\$23,401.16

By comparing this statement with our last year's statement it will be seen that during the year 1906 there has been a gain of \$8,443.95 in the Society's receipts. This is very encouraging, in-

deed, but it is impossible to get away from the fact that in a Catholic population of over fourteen millions a far greater amount should have been realized, and realized *easily*, for so necessary and meritorious a work as that of saving to the Faith the helpless Indian Catholics, and of rescuing the remainder from the darkest and most degrading paganism.

We are most grateful to our faithful promoters and to all who have contributed in any way to the success of the Preservation Society.

AUDITOR'S CERTIFICATE.

WASHINGTON, D. C., *January 3, 1907.*

REV. WILLIAM H. KETCHAM,

*Director Bureau of Catholic Indian Missions,
Washington, D. C.*

DEAR REVEREND FATHER:

At your request and with the approval of his Eminence, Cardinal Gibbons, I have examined your account as President of the Society for the Preservation of the Faith among Indian Children, for the year ending December 31, 1906, and in such examination I have gone carefully over the receipts and expenditures and the vouchers on file for the disbursements made during that period, and find the same correct.

I have also examined vouchers on file in your office showing proper disbursements of funds donated for special purposes, and also funds disbursed for the Masses promised the members of the Society.

I have found your system of keeping your accounts very simple and accurate.

Yours very truly,

CHAS. W. DARR,
Auditor.

The increase in the returns from the Preservation Society is encouraging, and the indications for the present year are that these returns will be considerably larger still. If this Society could only receive the encouragement which it merits from the various dioceses of the country, the question of the support of the Indian schools would, undoubtedly, be settled. This fact has been pointed out repeatedly, and every device that could be thought of has been resorted to to bring about its realization. But it seems well nigh impossible to enlist the co-operation of those who could make the

movement a pronounced success. Rev. Father Charles Warren Currier has labored assiduously, lecturing in the churches of Philadelphia and elsewhere, and has secured a large number of promoters, who bid fair to augment very materially the revenues of the Society. Moreover, beginning with the year 1907, as an experiment, the Prelates of the Bureau authorized me to establish a special Franciscan Branch of the Preservation Society, the returns from which are to be devoted to certain particular missions. This has been done with the hope of enlisting the active co-operation of pastors in charge of Franciscan parishes. The new Branch, known as the Franciscan-Cincinnati Branch of the Preservation Society, is to be established in the churches, colleges, etc., of the Franciscan Fathers of the Cincinnati Province, and the proceeds are to be expended entirely upon the missions under the care of the Franciscan Fathers of that Province. One of the Fathers of the Cincinnati Province, a missionary as well, the Rev. Anselm Weber, O. F. M. of St. Michael's, Arizona, has the active conduct of this Branch. All returns are made to him, and he sends them in bulk to the Bureau, where they are entered upon the books of the Preservation Society, and by the Society transmitted to Father Weber for disbursement among the Indian missions conducted by the Fathers of the Cincinnati Province. If this movement proves a success, and the indications are that it will, very probably the Franciscan Fathers of the St. Louis Province will establish a branch likewise, and the same might be done by the other religious bodies engaged in mission work, for example, the Jesuits and the Benedictines. This is a question, however, for these Orders to determine. It is deemed good policy to give the experiment here noted a thorough trial before consenting to establish new branches.

THE MARQUETTE LEAGUE.

During 1906 the Marquette League has been active, and, in addition to the moral support it affords, has furnished considerable material help, as the following table indicates:

TABLE II.—MARQUETTE LEAGUE DONATIONS—1906.

Amount.	League.	Donors.	Purpose of Donations.	To Whom Sent.
\$1,000.00	New York City.	Mr. Henry Heide, New York, N.Y.	Erection of Chapel.	Rt. Rev. John Shanley, D. D., Bishop of Fargo.
150.00	New York City.	Mrs. McNamara, New York, N.Y.	Support of Catechist.	Rt. Rev. John Stariha, D. D., Bishop of Lead.
200.00	New York City.	League Fund.	School Fund.	V. Rev., Dr. E. R. Dyer, S. S., Treasurer Bureau, C. I. M.
75.00	New York City.	League Fund.	Support of Interpreter-Catechist for the Choctaws of Indian Ter.	Disbursed by the Director, Bureau, C. I. M.
121.00	New York City.	League Fund.	For Pine Ridge Mission, S. D.	Rev. H. I. Westropp, S. J.
100.00	New York City.	League Fund.	To be used at the discretion of the Director, Bureau C. I. M.	This donation will be used to secure the continued services of an Interpreter-Catechist for the Choctaws of Indian Territory.
150.00	Brooklyn, N. Y.	League Fund.	School Fund.	V. Rev. Dr. E. R. Dyer, S. S., Treasurer, Bureau, C. I. M.
70.00	Washington, D. C.	President and Faculty of Gonzaga College (Jesuit), Washington, D. C.	For one Scholarship.	Rev. E. de Rougé, S. J., Superintendent St. Mary's Mission School, Omak, Wash.
Total Donations \$1,866.00				

Father Currier has devoted a good portion of his time to the propagating of the Marquette League. The New York City League, the original organization, still keeps the lead and manifests more life and activity than the subsequent organizations. The fact, however, of the existence of the League in a community exercises a favorable influence in that community and throughout the country generally in favor of Indian Mission work. The League has done and is calculated to do much good. It has a wide field of usefulness before it, is composed of men of piety, intelligence, and prominence, and should become a potent factor in the maintenance of Catholic Indian Missions.

TABLE III.—CATHOLIC IN

SCHOOL.	LOCATION.	MANAGEMENT.						Total school workers and employees.	PUPILS.								
		Lay teachers and employees.	Sisters.	Brothers.	What Order.	Priests.	What Order.		Boys.	Girls.	Catholics.	Protestants.	Pagans.	Full bloods.	Mixed bloods.	Total enroll-ment.	Total average attendance.
St. Peter Claver's.....	Nulato, Alaska.....	0	3	2	Sisters of St. Ann; Jesuit Brothers.	2	Jesuit.	7	15	15	30	0	0	27	3	30	30
Pauma.....	Pauma, Cal.....	1				1	Secular.	1	4	3	7	0	0	*	*	7	7
St. Teresa's.....	Tulsa, I. T.....	*	*	*	Sisters of Divine Providence.	1	Secular.									30	
St. Joseph's.....	Chickasha, I. T.....	*	*	*	Sisters of St. Francis.	1	Secular.	*	*	*	*	*	*	*	*	28	28
St. Anne's.....	Perry, Me.....	0	2	0	Sisters of Mercy.	1	Secular.	3	34	32	66	0	0	*	*	66	50
St. Anne's.....	Dana's Point, Me.....	0	1	0	Sisters of Mercy.	1	Secular.	2	8	5	13	0	0	*	*	13	0
Holy Cross.....	Cross Village, Mich....	0	3	0	Franciscan Sisters.	1	Franciscan.	4	33	16	49	0	0	25	24	49	31
Our Lady of Guadalupe.....	Jemes, N. M.....	0	3	0	Franciscan Sisters.	3	Franciscan.	6			25			*	*	25	25
Pawhuska.....	Pawhuska, Okla.....				Sisters of St. Francis.	1											
Our Lady of Guadalupe.....	Siletz Reservation, Ore.	0	0	1	Society of the Divine Savior.	1	Society of the Divine Savior.	2									
Total schools, 10....		1	12	3		13	7 Religious 5 Secular.	25	94	71	190	0	0	52	27	248	171

* Day schools that are carried on in conjunction with boarding schools are not noted in this Table.

TABLE IV.—INDIAN PUPILS IN CATHOLIC BOARDING

SCHOOL.	LOCATION.	MANAGEMENT.						Total school workers and employees.	PUPILS.								
		Lay teachers and employees.	Sisters.	Brothers.	What Order.	Priests.	What Order.		Boys.	Girls.	Catholics.	Protestants.	Pagans.	Full bloods.	Mixed bloods.	Total enroll-ment.	Total average attendance.
Ponca City.....	Ponca City, Okla.....				Sisters of Divine Providence.	1	Secular.										
Holy Providence.....	Cornwells, Pa.....				Sisters of the Blessed Sacrament.				6	5	11	0	0	*	*	11	11
St. Francis' Industrial.	Eddington, Pa.....				Christian Brothers.				24	0	24	0	0	23	1	24	24
West Philadelphia Industrial School...	West Philadelphia, Pa.		22	0	Good Shepherd.	0		22	0	15	15	0	0	*	*	15	15
Our Lady of Mercy....	Hogansburg, N. Y.....	2	4	0	Sisters of Mercy.			6	2	50	50	2	0	36	16	52	52
Total schools, 6....		2	26			1		28	32	70	100	2	0	59	17	102	102

SACRAMENTS.					SUPPORT.					Diocese.	Remarks.
Baptisms.	Confirmations.	Communions.	First Com-munions.	Date of first com-munion.	Bishop.	Bureau of Catho-lic Indian Mis-sions.	Mother M. Katharine Drexel.	Other Sources.	Total.		
*	*	*	*	*	\$800.00			Propagation of Faith, HolyChild-hood, fish-ing and gardening.		Prefecture-Apostolic of Alaska.	
2	0	0	0		*					Los Angeles.	
					*					Oklahoma.	
*	*	*	*	*	0			Chickasaw tri-bal funds.		Oklahoma.	This school has a contract by virtue of which it receives \$2 per month per pupil for 19 Indian day pupils, payment being made out of Chickasawtribal funds.
0	*	*	12		0			State of Maine; Entertainments; Donations.		Portland.	
10	*	*	*		0			State of Maine.		Portland.	
0	0	130	13	June 5th.	\$300.00					Grand Rapids.	
*	*	*	*	*	0					Santa Fe.	
										Oklahoma.	No report.
										Oregon City.	
12	0	130	25		\$1,100.00						

SCHOOLS OTHER THAN INDIAN SCHOOLS—1906.

SACRAMENTS.					SUPPORT.					Diocese.	Remarks.
Baptisms.	Confirmations.	Communions.	First Com-munions.	Date of first com-munion.	Bishop.	Bureau of Catho-lic Indian Mis-sions.	Mother M. Katharine Drexel.	Other Sources.	Total.		
											No report.
0	2	4	3	June 10th. June 22d.	0		Mother M. Katharine Drexel.			Phila-delphia.	These pupils are chiefly from the St. Regis Reservation, N. Y.
0	0	248	10	May 15th.	0			Mrs. Edward de V. Morrell.		Phila-delphia.	These pupils are chiefly from the St. Regis Reservation, N. Y.
0	10	*	3	June 22d.			\$1,000			Phila-delphia.	These pupils are chiefly from the St. Regis Reservation, N. Y.
0	5	12	10				Mother M. Katharine Drexel.			Ogdens-burg.	These pupils are chiefly from the St. Regis Reservation, N. Y.
0	17	264	26		0						

TABLE V.—CATHOLIC INDIAN

[illegible]

SACRAMENTS.					SUPPORT.					Diocese.	Remarks.
Baptisms.	Confirmations.	Communions.	First Com-munions.	Date of first com-munion.	Bishop.	Bureau of Catho-lic Indian Mis-sions.	Mother M. Katharine Drexel.	Other Sources.	Total.		
*	10	Very frequent	10	*	\$2,000.00			U. S. Bureau of Education, Propagation of the Faith, Holy Childhood, Fishing and Garden.		Prefecture-Apostolic of Alaska.	
*	*	*	*	*	\$1,000.00			U. S. Bureau of Education, Propagation of the Faith.		Prefecture-Apostolic of Alaska.	
29	0	204	33	June 3rd.	0	0	Entire.			Tucson.	
4	0	500	22	First Sunday in June.	0		\$2,757.25	St Louis Francis-can Province, private bene-factors.		Tucson.	This Mission and School is perhaps the poorest materially speaking in the United States and the richest is results.
3	25	32	26	May 13th.	0	\$7177.32	1,000.00	Donations: \$258 50	\$8,435.82	Los Angeles.	
*	*	*	*	*	*	6898.50			6,898.50	Los Angeles.	No report.
*	*	*	*	*	*	5670 00			5,670.00	Boise.	No report.
*	*	*	*	*	*	1619 00			1,619.00	Boise.	No report.
13	0	500	7	Dec. 8th.	0		5,000.00	Contract with Chickasaw Gov-ernment for 20 pupils at \$12.00 per month.		Oklahoma.	
4	5	36	3	June 10th.	0	2187.50			2,187.50	Oklahoma.	
0	2	100	0		0	845.00			845.00	Oklahoma.	
4	0	0	0		0	2256.00			2,256.00	Oklahoma.	The Antlers school re-ceives compensations from Choctaw Tribal Funds for day pupils.
*	*	*	*		0		0	Tuition and board paid by pupils.			This school has an enroll-ment of 150 pupils, but only 23 are Indians.
0	0	45	0		0	1010.00		Tuition and board paid by pupils.		Oklahoma.	This school has a large attendance of white boys.
*	*	*	*	*	0	194.00		Contract with Chickasaw Na-tion for 30 pupils at \$12 00 per month.		Oklahoma	No report.
*	10	300	10	June 3rd.	*	1620.00			1,620.00	Marquette.	This school is run in con-nection with the Diocesan Orphan Asylum.
0	28	Monthly	17	Jan. 27th. July 1st.	0	4630.50			4,630.50	Grand Rapids.	
*	*	*	*	*	*	3468.38			3,468.38	Duluth.	No report.
0	0	434	13	Trinity Sun-day and 1 Sunday in July.	0	7236.00	From School and Farm Products.		7,236.00	Duluth.	
0	0	600	13	May 24th.	0	5129.06	From Farm Products.		5,129.06	Great Falls.	
1	0	108	13	May 24th.	0	3640.50			3,640.50	Great Falls.	
0	27	828	0		0	6058.07			6,058.07	Great Falls.	
*	*	*	*	*	*		5,000.00		5,000.00	Great Falls.	No report.

TABLE V.—CATHOLIC INDIAN BO

SCHOOL.	LOCATION.	MANAGEMENT.						Total school workers and employees.	PUPILS.								
		Lay teachers and employees.	Sisters.	Brothers.	What Order.	Priests.	What Order.		Boys.	Girls.	Catholics.	Protestants.	Pagans.	Full bloods.	Mixed bloods.	Total enrollment.	Total average attendance.
St. Ignatius Mission...	St. Ignatius, Mont		19	10	Sisters of Providence and Ursulines; Jesuit Brothers and Brothers of Christian Instruction.	4	Jesuit.	33	*	*	*	0	0	*	*	193	168
Holy Family Mission..	Family, Mont.	6	6	2	Ursulines; Brothers of Christian Instruction.	2	Jesuit.	16			87	0	0	27	60	87	77
St. Catharine's Indian	Santa Fe, N. M.	5	14	0	Sisters of the Blessed Sacrament.	0		19	94	79	170	2	1	95	78	173	145
Loretto Indian.....	Bernalillo, N. M.	2	9	0	Sisters of Loretto.	0		11		77	77	0	0	62	15	77	74
St. Mary's.....	Belcourt, N. D.	4	9	0	Sisters of Mercy.	1	Secular.	14	69	98	167	0	0	0	167	167	123
Sacred Heart College.	Sacred Heart, Okla....	2	6	5	Benedictine Sisters and Brothers.	5	Benedictine.	18	46	0	35	7	4	4	42	46	37
St. Mary's Academy...	Sacred Heart, Okla....	2	6	0	Sisters of Mercy.	0		8	0	54	44	10	0	12	42	54	52
St. Patrick's Mission.	Anadarko, Okla.	3	7	0	Sisters of St. Francis.	2	Benedictine.	10	52	57	79	30	0	109	0	109	104
St. Louis Mission.....	Pawhuska, Okla.	4	7		Sisters of St. Francis.	1	Secular	11	0	85	82	3	0	27	58	85	82
St. John's Mission.....	Gray Horse, Okla.	2	8	0	Sisters of St. Francis.	1	Benedictine.	11	37	0	37	0	0	24	13	37	34
St. Andrew's Mission	Pendleton, Ore.	2	7	3	Sisters of St. Francis; Lamannais and Jesuit Brothers.	2	Jesuit.	14				0	3	35	65	100	70
Immaculate Conception Mission	Stephan, S. D.	5	6	0	Benedictine Sisters.	2	Benedictine.	13	27	43	67	3	0	45	25	70	51
Holy Rosary Mission.	Pine Ridge, S. D.		18	13	Franciscan Sisters and Jesuit Brothers.	4	Jesuit.	36				1	0	100	101	201	196
St. Francis Mission...	Rosebud, S. D.	3	18	12	Franciscan Sisters; Jesuit Brothers.	4	Jesuit.	38				1	1	140	79	219	209
St. Francis Regis Mission.....	Ward, Wash.	*	7	*	Sisters of Charity of Providence.	2	Jesuit.	9	*	*	*	*	*	*	*	66	61
St. Mary's.....	Omak, Wash.	3	0	2	Christian Brothers	1	Jesuit.	6	60	15	75	0	0	45	30	75	62
St. George's Indian...	Puyallup, Wash.	5	5	0	Sisters of St. Francis.	1	Secular.	11	25	39	64	0	0	17	47	64	50
St. Joseph's Industrial.	Keshena, Wis.	1	9	6	Sisters of St. Joseph; Franciscan Brothers.	3	Franciscan.	19	116	130	130	15	1	90	156	246	183
St. Mary's Boarding	Odanah, Wis.	2	15	0	Franciscan Sisters.	1	Franciscan.	18	59	54	113	0	0	57	56	113	88
Bayfield Boarding....	Bayfield, Wis.	0	7	0	Franciscan Sisters.	1	Franciscan.	8	15	70	85	0	0	1	84	85	77
St. Stephen's Mission.	St. Stephens, Wyo.	3	8	0	Franciscan Sisters.	2	Jesuit.	13				0	2	*	*	109	94
Total schools, 44....		84	353	78		76		553	1069	1314	2381	216	107	1649	1784	4153	3338

SACRAMENTS.					SUPPORT.					Diocese.	Remarks.
Baptisms.	Confirmations.	Communions.	First Communions.	Date of first communion.	Bishop.	Bureau of Catholic Indian Missions.	Mother M. Katharine Drexel.	Other Sources.	Total.		
0	46	1040	46	June 10th.	0	\$7560.00			\$7,560.00	Helena.	
0	0	700	14	Jan. 6th.	0	4630.50			4,630.50	Helena.	
1	5	450	16	March 19th. April 15th. April 30th.	0		Entire.			Santa Fe.	
0	0	46	17	Feast of Seven Sorrows.	0	4630.50			4,630.50	Santa Fe.	
0	0	77	42	June.	0	9398.70			9,398.70	Fargo.	
4	15	170	6	June 17th.	0	2693.25	Farm and Mission.		2,693.25	Oklahoma.	
13	20	200	0		0	4320.00			4,320.00	Oklahoma.	
32	20	160	20	May 24th.			\$4,340.00		4,340.00	Oklahoma.	
5	11	200	8	May 28th.	0	8670.34			8,670.34	Oklahoma.	
0	0	72				4235.15			4,235.15	Oklahoma.	
2	24	1280	16	May 6th.	\$1,000 00	3186.00		Farm		Baker City.	
1	3	300	14	April 22d.	\$100.00	3729.77			3,829.77	Sioux Falls.	
5	0		30	April 22d.	0	16470.00			16,470.00	Lead.	
15	2	1000	51	April 22d.	0	13588.93			13,588.93	Lead.	
*	*	*	*	*	*	4630.50			4,630.50	Nesqually.	
0	0	1800	20	Jan. 23d.	\$700.00		1,250.00		1,950.00	Nesqually.	
3	18	230	10	May 6th.	0		4,800.00	Personal income of priest.		Nesqually.	
2	23	300	20	May 24th	\$1,300.00	12660.25			13,960.25	Green Bay.	
2	0	400	20	June 3d.	0	4630.50	2,160.00		6,790.50	Superior.	
0	0	220	20	June 17th.	0	2565.00			2,565.00	Superior.	
0	0	16	16	April 15th.	0	4630.50	1,620.00		6,250.50	Cheyenne.	
142	294	12348	553								

ACKNOWLEDGMENTS.

CONGRESS AND CATHOLIC INDIAN MISSIONS.

For the first time in thirteen years, a session of Congress has been held with no agitation unfavorable to the Catholic Indian schools, and no effort by any Senator or Representative to introduce any bill or item to which the Bureau could take exception. This is, probably, the most significant and comforting item that it is my privilege to insert in this report, and indicates that a conciliatory attitude toward the Government, on the part of the Church, joined with persistent, but courteous demands for justice, is the proper policy to pursue. Moreover, the fact that Catholics are taking an independent stand in matters political, and in consequence making themselves felt more forcibly at the ballot-box, is undoubtedly resulting in untold good for Catholic interests in the United States and the Colonies.

PRESIDENT ROOSEVELT.

President Roosevelt maintains his friendly attitude toward the Catholic Indian schools and missions, and it is difficult to see how he could do more than he has done in their behalf.

COMMISSIONER LEUPP.

Commissioner Leupp is undoubtedly the best and most efficient Indian Commissioner that the United States has ever had. He is, without question, the Indians' friend, and has practical and correct ideas as to what should be done for them. In the main, his views coincide with those of the Catholic missionaries, at least in so far as the education and temporal welfare of the Indians are concerned, and, far from being antagonistic, he is sympathetic toward the efforts of any religious body which conducts itself becomingly to Christianize, civilize and educate the Indians. Mr. Leupp is a man of marked ability, very pronounced in his convictions, and a good executive. He has not, in all things, agreed with the Bureau of Catholic Indian Missions, and has not hesitated to deny more than one request made by the Bureau. But we have always felt that no unfavorable action of his was actuated by prejudice or a desire to oppose. Our

Indian schools and missions are greatly indebted to him for his sense of justice and his fearlessness in carrying out, in their behalf, the policy he deems the right one. Possibly his greatest service, so far as the Catholic Indian children are concerned, has been rendered in the Government schools, where he has sincerely endeavored to eliminate everything, in so far as it is possible, at which Catholics can justly take offense.

GENEROUS BENEFACTORS.

A special acknowledgment is due to the Right Rev. Bishop Horstmann, and to the Rev. Henry Dörner, of the Diocese of Cleveland, for the magnificent donations they have personally made for the schools during the year 1906.

BISHOP CONATY AND THE INDIAN MISSIONS.

The following statement of the pecuniary assistance rendered to the Indian missions of the Diocese of Los Angeles during 1906 by Bishop Conaty, is an inspiration to the Bureau, and will afford interesting reading for the Catholic public generally. Comment is unnecessary. The action of the Bishop speaks for itself.

STATEMENT.

For the maintenance of priests for the Indians.....	\$4,000.00
For the repairing of buildings.....	1,000.00
	<hr/>
Total	\$5,000.00

In addition to the support of priests, the Bishop has in the past few years built at his own expense near the Government Indian School at Riverside, California, a church and a parochial residence costing \$6,000.00.

The collection of 1906 for Indians and Negroes taken up in the Diocese of Los Angeles amounted to \$600.00. There are in all eight priests engaged in Indian work, either in the schools or among the people, in the Diocese of Los Angeles, five of whom are supported entirely by the diocese.

Bishop Conaty says: "The placing of priests close to the Indian life has been the means of preventing and counteracting much of the proselytizing which formerly existed."

REV. CHARLES WARREN CURRIER.

The Bureau desires to give public expression to its appreciation of the continuous and earnest labors of Rev. Charles Warren Currier, in the promoting of the Preservation Society, of the Marquette League, and of the interests of the Catholic Indian missions generally.

THE ASSOCIATION OF THE HOLY CHILDHOOD.

It is proper that special acknowledgment should be made of a generous donation of \$4,000 for the Indian Schools for 1906 by the Association of the Holy Childhood. Father Willms, the Director of this Association in the United States, has for several years given proof of his regard for the work of our schools by prevailing upon the Holy Childhood to make annual grants for Indian educational work.

THE GERMAN SENTINEL.

We are indebted to the Rev. Bonaventure Hammer, O. F. M., of Lafayette, Indiana, for the translation of the last edition of the Indian Sentinel into German. This is not the first time that Father Hammer has rendered a service of this kind. This work is a contribution, on his part, to the cause of religion and of the Indian missions, and the Bureau wishes publicly to acknowledge the help so generously rendered by the devoted Franciscan.

A FRIEND OF INDIAN MISSIONS.

Mr. N. W. Hans, a student of the Ecclesiastical Seminary at Dunwoodie, New York, has rendered very efficient help for the missions, having collected, in all, \$616.00 for their benefit. As this money was not distributed through, or at the discretion of, the Bureau, the Bureau report is scarcely the place to give a detailed account of Mr. Hans' work, which is, nevertheless, appreciated by us and for which he has our most sincere thanks.

RELIGIOUS INSTRUCTION OF CATHOLIC PUPILS IN GOVERNMENT SCHOOLS.

The accompanying tables will show the work that is being done for our Catholic Indian pupils in Government schools, and, unfortunately, some of them will show the work that is not being done, but that ought to be done. From them it will be noted that there are more than 5000 Catholic Indian children in these institutions. Indeed, there are *many* more, as it will be seen at a glance that no report has been received from many of the schools, and consequently, the exact number of Catholic pupils can not be determined; but, from the reports received, it is evident that they must be very numerous. It is now admitted on all sides that this is one of the most important works before the Church, so far as the Indians are concerned.

I have contended that this Government, in virtue of its declared policy in matters of religion, has made a misstep in establishing and conducting Indian boarding schools; that, by doing so, it has assumed parental duties and responsibilities; that it should not attempt to teach religion, and yet, having taken thousands of children away from their parents, it has, very inconsistently, been doing what it professes it has no right to do. The boarding schools are a fact, however, and the only way to be consistent in the matter, since the United States Government should not teach religion, is for it to call in the various religious denominations to perform that office—to entrust the Catholic children to the priest for religious instruction, and the Protestant children to the various ministers who have a claim on them as members of their respective churches. The Commissioner of Indian Affairs seemed to agree with this view, and requested me to prepare a statement setting forth the complaints of Catholics against the Government schools. In compliance with his request, I enumerated all the obligations which the Church imposes upon Catholic parents and children; the concessions that we would be pleased to have, and concluded by enumerating those which we could not, under any circumstances, voluntarily consent to forego. The Commissioner went into the matter very seriously, and determined to grant, in so far as it is possible for him to do it, all the concessions upon which the Church insists most. He is gradually introducing

this policy, experimentally, in several of the schools, notably that of Albuquerque, New Mexico, and his idea is to allow no religious instruction whatever to be given in the schools, except by Catholic priests or Protestant ministers to the children to whom they have a claim by reason of Church affiliation, or by the express request of parents in cases of children under age. In many of the schools, the priest finds it difficult to determine which of the pupils are Catholics. As bigotry is rife in many quarters among the school authorities, instances have not been wanting in which the Superintendent has refused to acknowledge a child a Catholic by reason of his having been baptized in infancy. While the Commissioner is willing to accept the baptismal register as an evidence of a child's being a Catholic, still I have thought it well to have the parents of all Catholic children, and of children who are not Catholic, provided the parent wishes them to be instructed in the Catholic religion, sign a request blank, which will indicate the parent's wish, and which will give us the right to insist that that wish be complied with. The form of the request blank is as follows:

REQUEST BLANK.

I, the undersigned, request that my.....
(child or children, ward or wards)

.....
(give full name of each child.)

.....
attending the Government school at.....
be required to receive religious instruction from the Catholic priest, and to attend Catholic religious services according to the rules of the Catholic Church; be permitted to freely practice the Catholic religion, and furthermore, be not allowed to take part in any religious exercises or Sunday Schools or religious instruction classes or societies which are Protestant, non-Catholic or non-denominational, or which are presided over by non-Catholic ministers or laymen.

Signed.....
Parent or Guardian.

Witnesses:

.....
State here whether or not the child (or children) has been baptized by the priest and mention what other sacraments have been received.....

Signed.....
Priest.

Date.....

(This blank to be filled out and immediately mailed to Bureau Catholic Indian Missions,
Washington, D. C.)

Missionaries can do no more effective work than to see to it that every Indian in their respective districts who has children or wards in Government schools signs these blanks. The result will be that every Catholic child will be known, and many children who are not Catholics, but whose parents wish them to be, will be accorded, provided we can supply the schools with priests and teachers, full instruction in the Catholic religion and ample opportunity to practice it.

There is one difficulty, however, of which the Commissioner can not so easily dispose. Each school is a corporate body, and must occasionally, even often, meet as a school body. While this country recognizes no particular form of religion, still it is considered a Christian country, and recognizes the Christian religion, and, hence, it is common in all public gatherings for some religious observances to be held. Not wishing to see this country imitate the Godless Republic of France, Catholics will sympathize with the Commissioner in his desire that God be recognized in the Indian schools, and that school meetings be opened and closed with prayer, song, and religious reading. He has invited me to point out any hymn or form of prayer or scriptural translation now used in the schools that offends Catholic sensibilities, with a promise that all such shall be eliminated. On the other hand, he is willing to make use of such Catholic hymns, prayers, and translations of Scripture as will not be objected to too strongly by the Protestant bodies which are doing serious mission work among the Indians. It must be understood that the exercises referred to are simply school exercises, that they are, in no sense, religious instruction classes, and that *ex tempore* prayer is to be excluded from them; my idea is to request the Commissioner, and I think he will not refuse the request, to allow no priest or minister to lead in these school exercises, unless, perchance, the Superintendent himself be a minister and performs this duty *ex officio*, and that if either priest or minister give an address at the time of these gatherings, it will not be in the nature of a dogmatic sermon, but, rather, a lecture on good morals and conduct for the children. In this way, a great deal of positive evil, from a Catholic point of view, will be eliminated, while, at the same time, conditions in the schools will be vastly bettered. The schools will be preserved from a Godless character, while all positive religious teaching will be in the hands of priests and ministers of the various churches, and the children of one religious denomination will not be forced, against the will of

their parents or their own will, to receive religious instruction from the minister of a different church. In striving to bring about this condition, I have met with the support and encouragement of the authorities of the Church and of priests generally.

CARLISLE.

In the large Government school at Carlisle, Pennsylvania, Father Ganss has accomplished wonders, and conditions, while they have been satisfactory for a number of years, still continue to improve. The Sisters of the Blessed Sacrament, founded by Mother M. Katharine Drexel, have opened a school at Carlisle for colored pupils, and, moreover, devote a considerable portion of their time to the instruction of the Catholic children of the Carlisle Indian school. These Sisters are devoted exclusively to work among the Indians and the Negroes, and have received a special training which enables them to accomplish a great deal of good with the Indian children and to deal successfully with Government officials. One of the features of the Carlisle school is its "outing" system. It places its pupils, for a time, in respectable families, where they are employed to do certain kinds of work, at the same time they remain in these families as members of the household. The idea is, to train the children to work, to accustom them to the manner of life of civilized families, to teach them to earn their own support, and to lay by something out of their wages. One of the great difficulties with which Father Ganss has had to contend has been to have Catholic children placed in Catholic families, and, in cases where this could not be done, to have arrangements made whereby their faith might be safeguarded. How well he has succeeded in this effort, the following "outing" regulations of the Carlisle School will show :

OUTING RULES.

TO GOVERN CARLISLE INDIAN STUDENTS AND OUR PATRONS.

Pupils are placed in families to learn English and the customs of civilized life.

1. Pupils must attend Church and Sabbath School regularly. Pupils of a certain denomination are placed with patrons of the same denomination when practicable. When Catholic pupils are placed with non-Catholic patrons we are first assured that a Catholic Church is accessible. Non-Catholic patrons will in no way interfere with or forbid the attendance of Catholic pupils at the customary services of their church, such as Mass, Vespers and Sunday School. Patrons will adopt such measures and exercise such judicious authority as is necessary to facilitate the practice, by pupils, of their religion according to the tenets of their church. Failure by patrons to comply with these requirements, or attempts to proselyte will be deemed sufficient cause to justify the recall of pupils.

2. Absence without permission of patrons is not allowed, and being out evenings or away on social excursions Sundays, should be discouraged. Pupils

should not go to Philadelphia nor to public parks unless accompanied by a member of the family or other responsible person.

3. Patrons or others must not hire pupils, nor are pupils to exchange places unless authorized by us.

4. Except when authorized pupils are not to return or be returned to the school before their outing agreement expires.

5. The use of tobacco and spirituous liquors in any form is forbidden. This and any other offense against good habits, the patron must report at the time.

6. When out for the winter pupils must attend school at least 100 days continuously, beginning not later than November 1, working out of school hours for their board, care and washing, unless otherwise agreed upon. Pupils are not to be kept out of school half days or detained in the mornings, but they must be punctual and regular in their attendance, and must study at home if necessary when their chores are done.

7. Pupils must bathe at least once a week.

8. It is the aim to send pupils out with a full equipment of clothing. Patrons will see that pupils take proper care of the same, and especially of their best uniform suits, dresses and other clothing, both as a matter of training and so that requests for additional clothing may be avoided during the period out.

9. Monthly reports must show any violation of these rules, be fully, accurately and truthfully made out, signed by patrons and pupils and sent to the school the last day of each month. Pupils' home letters, in all cases, must accompany the reports.

10. Patrons must not give pupils more than one half their earnings, and should encourage them to save more than the required one half. If they spend one half while they are earning they have none to spend during School attendance, as one half must remain on the books of the School until their period of enrollment has expired. Pupils must give patrons receipts for all money given them, patrons to send such receipts to the School with each monthly report. The School will supply blank receipts, instead of request papers.

11. A record of all money transactions is kept at the School, and if patrons allow pupils to spend more than one half their earnings, the excess cannot be counted as part pay, but will be the patrons' loss.

12. Patrons are to pay one half the cost of railroad tickets, the other half, the pupil pays, and is to be counted as expenditure in calculating the one half allowance, and no money should be given pupils until the tickets are paid for. Pupils are well fitted out on leaving the School and will not need money the first month. Pupils on reaching their country homes, will at once give their return tickets to patrons, who will forward them to the school promptly.

Patrons and pupils should carefully read these rules. We will not place pupils nor continue relations with patrons who will not in good faith subscribe to, and comply with their requirements.

These rules cancel all previous ones.

December 8, 1906.

W. S. MERCER,
Major 11th Cav., Superintendent

SUPPLEMENTARY RULES GOVERNING CATHOLIC PATRONS

BY THE CATHOLIC CHAPLAIN.

1. All applications submitted to the Rector or Sisters connected with the Carlisle Indian Industrial School are promptly referred to School authorities.

2. All applications from Catholic patrons must have the written endorsement of the parish priest. This is both necessary and helpful.

3. No pupils are allowed to live in cities; only rural districts and suburban applications will receive attention.

4. Boys and girls are not permitted to live in the same county.

5. All Catholic pupils whether in Catholic homes or Non-Catholic homes must attend Catholic Church service, and Sunday-school. They ought to go to Holy Communion monthly, or if convenient at least every second month. Example on the part of patrons here is better than precept.

6. The Catholic patrons should realize that the Indian pupils come to the family not merely in the capacity of a servant, to do the drudgery and servile work of the house, but as members of an unfortunate race, to be taught the ways of civilized life. They should accordingly be treated with firmness, kindness, forbearance and patience. Every innocent method to contribute to their comfort, health, pleasure and advancement should be adopted.

7. Great care should be exercised in the choice of companions, playmates or friends of the pupil. Every effort should be made to give them a pleasant home, cheerful surroundings, and above all the society of good, exemplary Catholic companionship. Every precaution should be taken to exclude them from the society of those whose conduct might prove detrimental or pernicious to their morals or manners.

8. The Outing System Agent should be treated with helpful courtesy. Every method to facilitate the arduous work of the Agent should be freely given.

9. *The Outing System Rules of the School should be conscientiously respected, cheerfully observed and inflexibly carried out.*

10. All inquiries and complaints should be made to the School authorities direct.

11. Pupils usually leave April 1st, May 1st and the middle of June for their outing homes. Applications should be made a month in advance in each case. Applications made after the above dates cannot receive attention.

Inquiries can be addressed to the

SISTERS OF THE BLESSED SACRAMENT,
St. Katharine's Hall, Carlisle, Pa.

Feast of the Immaculate Conception, 1906.

HASKELL INSTITUTE.

Haskell Institute, Lawrence, Kansas, is one of the very large non-reservation boarding schools of the United States and has a larger attendance of Catholic pupils than any other. It had for years been conducted in a way most unsatisfactory, so far as its Catholic pupils were concerned, of whom it has always had a large attendance. For years these children were deprived of the Sacraments, and opportunities to learn and to practice their religion. Thanks to Bishop Lillis, conditions have entirely changed, and all this has been accomplished by the right man in the right place—the Rev. George J. Eckart—who, about a year ago, was given charge of the children of this school. The same Superintendent remains, but, instead of the trouble that existed in former years, perfect peace and harmony reign, and not one complaint has been brought to the attention of the Bureau by Father Eckart. A glance at the table will show the splendid results that have been accomplished. The children hear Mass regularly, approach the Sacraments frequently, and receive ample religious instruction. It is a pity that for twenty years the Catholic pupils of this school should have been systematically perverted, and that the progress of so great an evil was not arrested sooner. With the exception of Carlisle, Haskell presents the best results of any of the schools, and if we consider what has been done and the short time in which it has been accomplished, it may be said to be surpassed by none.

CHILOCCO.

The conditions that have been described as having prevailed at Haskell Institute in former years, prevailed also for many years

at the large Government school of Chilocco, Oklahoma. A great change for the better took place when the present excellent Superintendent, Col. S. M. McCowan, assumed control of the institution. In order to provide Chilocco with a regular Chaplain, Bishop Meerschaert established a new parish at Newkirk, Oklahoma, some eight miles from the Government school, and stationed there the Rev. John Kekeisen, a zealous priest, who has had years of experience in the teaching of children. Father Kekeisen says, each Sunday, one Mass at Newkirk and one at Chilocco, and gratifying results are being accomplished. It does not appear that, as yet, adequate provision has been made for the religious instruction of the children, but, no doubt, Father Kekeisen will succeed in bringing this about. We have great reason to rejoice over the provision that has been made for the Catholic pupils of Chilocco.

ALBUQUERQUE.

Conditions at the Government Indian school of Albuquerque, New Mexico, have varied with its various Superintendents. At the time Commissioner Leupp entered upon his duties as Commissioner of Indian Affairs, an intolerable state of affairs prevailed there, but the new Commissioner was not slow to respond to the earnest appeal of the priest in charge, the Rev. Father Mandalari, S. J., and of prominent citizens of Albuquerque. He visited the school in person, placed a new Superintendent there, arranged matters very satisfactorily, and, at the present time, there seems to be no ground whatever for complaint. The following regulations that have been issued for this school will prove interesting reading and may suggest to priests and superintendents of other schools, where the church is situated near the school, a way in which to improve the relations between priests and school authorities. These regulations are, to a certain extent, experimental, and if they prove satisfactory, which, doubtless, will be the case, the Commissioner will very probably introduce them in other institutions.

RULES

REGARDING THE RELIGIOUS INSTRUCTION OF CATHOLIC INDIAN PUPILS IN THE
GOVERNMENT SCHOOL

at

ALBUQUERQUE, NEW MEXICO.

March 1, 1907.

The Superintendent of the Government Indian school and the Pastor of the Immaculate Conception Church, by mutual agreement, adopt the following rules, which will hereafter govern the Catholic pupils, the School authorities, the Sisters and the Pastor:

1. Every Sunday of the year all Catholic pupils will be sent to the church of the Immaculate Conception to attend mass at 8:30. Means of conveyance will be furnished by the school for such children as are too young to walk to church.

2. Every Sunday all Catholic children will attend the Sunday-school taught at the school, by the Sisters of Charity from 9:30 to 10:30.

3. Attendance at these two exercises is compulsory on the part of the pupils. All absentees will be reported by the Sisters to the school authorities. The superintendent shall decide, when pupils must be, for greivous reasons, excused from attending both or either of these two exercises.

4. Additional time at the discretion of the superintendent will be granted for special religious services or exercises, such as the Forty Hours Adoration, the Holy Week Devotions, Preparation for First Holy Communion and the Annual Retreat.

5. Confessions will be heard at the church of the Immaculate Conception on Saturday afternoons from 3 to 5. Boys will be heard on every second Saturday of each month and girls on every third Saturday of each month.

6. Communion will be given at the church of the Immaculate Conception at the 7 o'clock mass on the Sundays following the confession days.

7. In case of sickness prompt information will be given to the Pastor.

8. In case of death, the funeral service, if parents do not prefer other arrangements, will be held at the school and interment made in Santa Barbara cemetery.

9. During the Annual Retreat, which lasts three days, ample opportunities will be allowed the pupils and the Pastor to secure the best results.

10. The Pastor of the Immaculate Conception is hereby appointed chaplain for the Catholic pupils at the school and will be obeyed and respected accordingly.

The Pastor and the Sisters pledge themselves to work in harmony with the rules of the school, to inculcate respect to authority, order and discipline, and to assist the school officials to elevate the school to a high degree of educational efficiency.

A. M. MANDALARI,
Pastor Immaculate Conception Church.

The above rules are approved and will be strictly complied with by employees and pupils and the religious rights of Catholic pupils will be respected by all.

BURTON B. CUSTER,
Superintendent.

SHERMAN INSTITUTE.

The conditions at Sherman Institute, Riverside, California, which, from the beginning, have been most satisfactory, still continue to be so. The accompanying table sets forth the splendid results of Father O'Brien's work in this school.

FORT YUMA.

It is with deep regret that we turn from the agreeable prospect presented by Carlisle, Haskell, Chilocco, Albuquerque, and Riverside, to the deplorable condition of things which prevails in the Government school at Fort Yuma, California. This school was, from its incipency, in charge of the Sisters of St. Joseph. The Yuma Indians, while they are grossly ignorant in matters of religion, and have many defects of character, are, nevertheless, Catholics by tradition, and the younger generation by baptism, also. In the course of time, an unfortunate complication took place, which

resulted in the Sisters retiring from the Fort Yuma School, and it forthwith passed into other hands. For a time, the Yuma Indians were not well cared for by the Church, and Protestants at once set to work to proselytize the children of the school. When Bishop Conaty first went to Los Angeles, he at once gave earnest attention to his Indian missions, and inaugurated the movement which has resulted in so much good at Sherman Institute. His efforts everywhere have met with success, except at Fort Yuma, where he pursued the same broad and kindly policy that he pursued elsewhere. The Superintendent of the Fort Yuma School at that time was a Catholic, but when Bishop Conaty stationed a priest at Yuma, the Superintendent insisted on the priest holding services for the children, who were all baptized in the Catholic religion, alternately with the Protestant minister. This Superintendent was removed and another placed in his stead. The Commissioner has earnestly sought to bring about a satisfactory condition of affairs, and the Bishop, on his part, has placed a new priest at Yuma, although the former pastor was zealous and prudent, and gave the Government no just ground for complaint. Nevertheless, some of the employees of the school are bent upon proselytizing the Catholic children, and one in particular makes matters as uncomfortable as she can for the priest, ridicules him before the children, and misrepresents the Catholic religion generally. No doubt, by the time our report for 1907 is out, we can give a better account of the Fort Yuma School.

THE CUT BANK SCHOOL.

A like unsatisfactory condition of things exists at the Cut Bank School, Blackfeet Reservation, Montana, where the pupils have been practically turned over exclusively, in religious matters, to the resident Methodist minister. When a complaint was made by the priest who should attend this school, the Rev. J. Bruckert, S. J., the Superintendent defended himself by stating, among other things, that there were only a few Catholic children in the school. Father Bruckert has been able to show, however, that he has on his baptismal register the name of every child, with the exception of four or five. I am confident that the Commissioner of Indian Affairs will soon succeed in rectifying the situation in this school, and I wish to state here that none of these disorders are attributable to him.

All the Government institutions, except Carlisle, are very remote

from the seat of Government, and the rectifying of abuses is, necessarily, a slow process. It is no easy matter suddenly to force compliance with rational requirements upon such a vast multitude of Government employees, scattered all over the country, many of whom are intensely narrow and bigoted and resort to all kinds of underhand evasion of the regulations of the Indian Office. Neither is it an easy task to weed out such undesirable people from the service. They have to be taken one by one. The objectionable acts have to be proved, and some are so cunning in their methods that, while the results of their actions are apparent, it is not always easy to prove, specifically, overt acts of disobedience.

A GREAT FIELD.

Anyone who scans the tables of this report relating to Government schools can not fail to realize how large is the field that lies before us in the pupils of these institutions. Priests are needed to do the work, and money is needed to support the priests. Schools like that of Genoa should have Mass every Sunday, and some provision should be made in other institutions, where Mass is said a couple of miles or more distant from the school, and where the attendance of Catholic pupils is large, to have Mass said in the school itself. In bad weather the children are prevented from going so great a distance to the church, the smaller children often miss Mass; as a rule, the girls are not permitted to make such a journey unattended, and it is not always convenient to provide them with suitable attendants, or the Superintendent is not always willing to do so. But to prevail upon the local Church authorities to make provision for saying Mass in the schools is a matter which takes time, and in which progress has to be made step by step. It is sad to contemplate, however, the spiritual loss these children will necessarily suffer during the slow progress which is being made toward supplying their needs.

GENERAL RULES OF THE INDIAN OFFICE REGARDING THE RELIGIOUS INSTRUCTION OF PUPILS IN GOVERNMENT SCHOOLS.

For the convenience of priests residing in the vicinities of Government Indian schools, the following instructions of the Indian Department, regulating the religious instruction to be given to pupils in Indian schools—Education Circular No. 87—issued December 20, 1902, and still in force, are herewith republished.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs,
Washington, *December 20, 1902.*

United States Indian Agents and Bonded Superintendents.

Sir:

In order that there may be uniformity throughout the Indian School Service relative to religious instruction by various denominations, the following rules are hereby promulgated:

1. Pupils are expected to attend the respective churches to which they belong or for which their parents or guardians express preference. You will urge children to attend the church selected, but no force must be used to compel such attendance, unless you have written directions from the parents or guardians to that effect.

2. No pupil shall change his church membership without the knowledge of the superintendent and consent of parents or guardians, unless such pupil has reached the age of 18 years.

3. Pupils who belong to no church are urged to affiliate with some denomination, preference being left to the pupil.

4. Proselyting among pupils by pastors, priests, employes or pupils is strictly forbidden.

5. It is urged and expected that method and promptness and pervasive desire to co-operate with the discipline and aims of the school characterize the work of those to whom the spiritual interests of the pupils are entrusted.

6. Not exceeding two hours on week days will be permitted church authorities for religious instruction. The hours decided upon and the days on which the instruction is to be given should be mutually arranged by the superintendent and such authorities. In event of disagreement the matter should be referred to the Commissioner of Indian Affairs. The hours and days selected must be such as will not in any way conflict with the regular school duties of the pupils, but superintendents are expected to so arrange such duties, if possible, that the religious instruction provided for may be given.

7. Denominations, however, whose membership is sufficiently large to constitute a representative body, desiring their own religious services, should have the religious sensibilities of such membership respected by being excused from this service, provided it is convenient to the minister or priest and to the superintendent to conduct services in the school at the same hour, and in a room to be designated by the superintendent.

8. All pupils will have facility in attending confession and communion by handing their names to their religious instructors, and these in turn handing the names to the superintendent, a precaution which is necessary in order that the persons of the pupils may be accounted for.

9. Church and Mass attendance on Sundays at hours agreed upon by the respective pastors will be strictly insisted upon by the school superintendent.

10. Truancy, tardiness or misconduct on the part of pupils attending church or Sunday School either in town or at the school must be promptly reported to the superintendent.

11. For special services special permission may be granted if attendance thereon is applied for at least a day in advance.

You are urged to co-operate loyally with the honest and sincere desires of religious authorities to furnish the Indian pupils in the Government schools with religious instruction of the faith to which either the pupils or parents are adherents. On the other hand, you will impress upon the church authorities that unseemly discussion of sectarian matters, proselyting, or other conduct which would tend to create strife among religious denominations will be strictly prohibited, and any pastor or priest who is unwilling to comply with the reasonable requests of this circular will be debarred the privileges allowed.

Nothing in the above rules is to be construed as antagonistic to the provisions of Section 195 of the Indian School Rules, 1900.*

You will acknowledge the receipt of this circular.

Very respectfully,

W. A. JONES,
Commissioner.

While there has been no formal change in these Rules, some of them have been somewhat modified by subsequent action on the part of the Commissioner of Indian Affairs.

In all schools where these regulations are not yet in force, priests are requested to visit the Superintendent accompanied by one or more prominent laymen of good standing, to call the Superintendent's attention to these regulations, and, also, to those that have been

*Section 195 of the Indian School Rules, 1900, reads as follows:

Pupils shall be encouraged to attend the churches and Sunday-schools of their respective denominations, and shall be accompanied by employees detailed by the superintendent for that purpose. Pupils who can not thus be accommodated shall be assembled during some suitable hour for religious and ethical exercises of a strictly undenominational character.

published for the school at Albuquerque, New Mexico, and request that he comply with them in his school. It is earnestly recommended that the priest in no case lose his temper, or say anything that the Superintendent can report, as unbecoming, to the Commissioner of Indian Affairs. The priest should insist, in a deferential manner, that the regulations be carried out, and if the Superintendent refuses to do this, he should state that it will be necessary for him to appeal to higher authority; having said this, he should withdraw and forthwith bring the matter to the attention of the Bureau. The presence of the layman or the laymen will safeguard the priest against untrue reports of what he has said being forwarded to the Commissioner. Nothing is gained, but, on the contrary, much harm is done by losing one's temper or by making harsh or petulant remarks.

The Bureau feels that it can guarantee that, if the priest observe the procedure herein indicated, the Superintendent will be required to carry out the instructions of the Indian Office to the letter, and to conduct himself in a manner satisfactory to the priest. The priest, on his part, should do or say nothing that is unreasonable or unbecoming.

SCHOOL.	LOCATION.	Number of pupils in school.	Catholic Pupils.			Baptisms.	Confirmations.	Confessions.	Communions.	First Communions.	Pupils in Catholic Sunday School.	Teachers in Sunday School.	Week-day Catechism. How often.	Mass.
			Boys.	Girls.	Total.									
Carlisle	Carlisle, Pa.....	1,025	180	147	327	24	63		259	66	247	7	Three times.	Every Sunday.
Chemawa	Salem, Oreg.....	581												
Chilocco.....	Chilocco, Okla.....	778	200	100	300	0	0	149	114	6	300	1	Twice.	Every Sunday.
Genoa	Genoa, Nebr.....	334	60	65	125	6	0	70	65	15	125	1	Twice a month.	Twice a month on Sundays.
Albuquerque.....	Albuquerque, N. M.....	311	49	54	103	0	0	15	15	0	103	2	0	Every Sunday.
Haskell Institute.	Lawrence, Kans.....	834	233	130	363	4	71	410	312	58	350	11	Once for boys and once for girls.	Every Sunday.
Grand Junction...	Grand Junction, Col...	238												
Santa Fe.....	Santa Fe, N. M.....	367	160	104	264	0	0	246	124	3	264	3 Sisters.	0	No Mass for pupils.
Fort Mojave.....	Fort Mojave, Ariz.....	226	No Catholic pupils											
Carson	Carson, Nev.....	290												
Pierre	Pierre, S. D.....	157	39	35	74	0	0	16	16	0	0		Occasionally.	Said in school during Christmas and Easter time.
Phoenix	Phoenix, Ariz.	763	100	75	175	0	0	296	80	0	175	6	Three times.	On Sundays twice a month.
Fort Lewis.....	Fort Lewis, Colo.....	199	78	26	104	0	0	28	20	0	No Sunday school.	0	Occasionally.	Once a month First Saturday.
Fort Shaw.....	Fort Shaw, Mont.....	354												
Riggs Institute...	Flandreau, S. D.....	406	100	100	200	0	40	200	150	20	100	1	Once.	Every Sunday.
Pipestone	Pipestone, Minn.....	214												
Mount Pleasant..	Mount Pleasant, Mich.	340	50	100	150	0	8	340	400	8	120	3	Once.	Every Sunday.
Tomah	Tomah, Wis.....	300												
Wittenberg	Wittenberg, Wis	155	4	2	6	0	0	0	0	0	0	0		0
Greenville	Greenville, Cal.....	99	No Catholic pupils											
Morris	Morris, Minn	178			100								Twice a week.	Every Sunday.
Chamberlain	Chamberlain, S. D	201												
Fort Bidwell	Fort Bidwell, Cal.....	79	No Catholic pupils											
Rapid City.....	Rapid City, S. D.....	250												
Sherman Institute	Riverside, Cal.....	600	112	128	240	0	39	280	210	38	240	1	Three times a week.	Every Sunday and Holy day.
Total Schools, 25.		9279	1365	1066	2431	34	221	2050	1765	214	2024	36		

Where Said.	Sick Calls.	Deaths.	Christian Burials.	Priest in Charge.	Address.	Attitude of School Authorities.	Diocese.	Remarks.
At the school in bad weather; at other times in the church nearby.	3	1	1	Rev. H. G. Ganss.	Carlisle, Pa.	Most favorable.	Harrisburg.	This report represents only a little over 4 months, no data being at hand for the remainder of the year. The Sisters of the Blessed Sacrament assist in instructing the Catholic pupils of this school.
At the school.	8	0	0	Rev. R. Sevens, until Sept. 1907. Rev. J.M. Kekeisen, Present Pastor.	Ponca City, Okla. Newkirk, Okla.	Favorable.	Oregon City. Oklahoma.	No report.
At the church adjoining the school grounds.	0	0	0	Rev. G. Vermeulen.	Cedar Rapids, Neb.	Favorable.	Omaha.	
At the Immaculate Conception Church in the town of Albuquerque.	0	0	0	Rev. A. M. Mandarlari, S. J.	Albuquerque, N. M.	Favorable.	Santa Fe.	
At the school.	5	3	3	Rev. Geo. J. Eckart.	Lawrence, Kans.	Satisfactory.	Leavenw'th.	
				Rev. T. M. Conway.	Grand Junction, Col.	Favorable.	Denver.	There are a number of Catholic children in this school who attend church in Grand Junction on their own initiative. Father Conway hopes to have an assistant soon and with his help properly to care for the children of the school.
Children have to go about two miles to the Cathedral, Santa Fe.	2	1	1	A Priest of the Cathedral.	Santa Fe, N. M.	Favorable.	Santa Fe.	A short instruction is given after Mass at the Cathedral for those Indian children who have been able to make the two miles to Mass.
							Salt Lake.	There are no Catholics in this school, writes Rev. A. J. Eling, of Needles, Cal.
							Sacramento.	No report.
In the Parish Church almost two miles from the school.				Rev. F. E. Stenzel.	Pierre, S. D.	Favorable.	Sioux Falls.	
At the school.	2	0	0	Rev. Novatus Benzinger, O.F.M.	Phoenix, Ariz.	Not very favorable.	Tucson.	Some children also, once a month, attend church in Phoenix which is three miles from school.
At Chapel in Hesperus 12 miles from school.	0	0	0	Rev. Frank B. Gomez, O.T.	Durango, Col.	Favorable.	Denver.	
							Great Falls.	No report.
In Parish Church.	5	1	1	Rev. M. J. Martyn.	Flandreau, S. D.	Not very favorable.	Sioux Falls.	
							Winona.	No report.
In Parish church 1 mile from school.	1	1	1	Rev. T. J. O'Connor.	Mount Pleasant, Mich.	Favorable.	Grand Rapids.	
	0	0	0	Rev. Aloys. Bastian.	Clintonville, Wis.		La Crosse.	No report.
					Truckee, Cal.		Green Bay.	Father Bastian has taught Catechism several times.
In Parish Church ¾ mile from school.				Rev. Edward Jones.	Morris, Minn.	Favorable.	Sacramento.	Report made by Rt. Rev. Thomas Grace, D.D., Bishop of Sacramento.
							St. Cloud.	Father Jones states that the children attend the Sacraments regularly.
							Sioux Falls.	No report.
					Truckee, Cal.		Sacramento.	Report made by Rt. Rev. Thomas Grace, D.D., Bishop of Sacramento.
							Lead.	No report.
In Catholic Chapel across the street from the Institute.	5	2	2	Rev. John J. O'Brien.	Riverside, Cal.	Very favorable.	Los Angeles.	Father O'Brien is chaplain for the Catholic pupils of the Institute and is supported by Rt. Rev. Bishop Conaty.
	31	9	9					

TABLE VII.—CATHOLIC INSTRUCTION IN RESER

[illegible]

Where Said.	Sick Calls.	Deaths.	Christian Burials.	Priest in Charge.	Address.	Attitude of School Authorities.	Diocese.	Remarks.
							Tucson.	No report.
				Rev. Anselm Weber, O. F. M.	St. Michaels, Ariz.		Tucson.	Children are all heathen, no religious instruction given.
				Rev. Anselm Weber, O. F. M.	St. Michaels, Ariz.		Tucson.	Children are all heathen, no religious instruction given.
				Rev. Anselm Weber, O. F. M.	St. Michaels, Ariz.		Tucson.	Pupils are all heathen.
				Rev. Anselm Weber, O. F. M.	St. Michaels, Ariz.		Tucson.	Pupils are all heathen, no religious instruction is given.
0	0	0	0	Rev. Novatus Benzing, O. F. M.	Phoenix, Ariz.	The Agent is well thought of by the priest.	Tucson.	The priest is forty miles from the school, which seems to be Presbyterian in tone.
				Rev. Anselm Weber, O. F. M.	St. Michaels, Ariz.		Tucson.	Pupils are all heathen, no religious instruction is given.
				Rev. Anselm Weber, O. F. M.	St. Michaels, Ariz.		Tucson.	Pupils are all heathen, no religious instruction is given.
				Rev. Anselm Weber, O. F. M.	St. Michaels, Ariz.		Tucson.	Pupils are all heathen, no religious instruction is given.
				Rev. Thos. M. Connolly.	Flagstaff, Ariz.		Tucson.	Pupils are all heathen, no religious instruction is given.
In church, five minutes walk from the school.	0	0	0	Rev. L. J. Danis.	Yuma, Ariz.	Very unsatisfactory, and some of the employes are very objectionable.	Los Angeles.	Several of the school employes seem determined to make these pupils Protestant and have bitterly antagonized the priest.
				Rev. C. Tevlin	Arcata, Cal.		Sacramento.	
							San Francisco.	No report.
In chapel at Ignacio.	0	2	2	Rev. Frank B. Gomez, O. T.	Durango, Colo.	Favorable.	Denver.	
							Boise.	No report.
				Rev. Joseph M. Cataldo, S. J.	Slickpoo, Idaho.		Boise.	
							Boise.	No report.
				Rev. M. O. Dannis	Quapaw, Ind. T.		Oklahoma.	The priest writes he has "no time to attend to this school."
The children at rare intervals attend Mass in Parish church, 3 miles from school.	2	0	0	Rev. P. J. Carroll	Tama City, Iowa	Most bigotted.	Dubuque.	Catholic children are regularly compelled to attend Protestant services. The attitude of this school is discreditable to the service.
							Leavenw'th.	No report.
							Leavenw'th.	No report.
Mass is said at the Mission, two miles from the school.	3	3	3	Rev. Aloysius Hermanutz, O. S. B.	White Earth, Minn.	Favorable.	Duluth.	
Pupils attend church every Sunday.	1	1	1	Rev. Felix Nelles, O. S. B.	Ponsford, Minn.	Favorable.	Duluth.	
In church, three miles from school.	26	1	1	Rev. Roman Homar, O. S. B.	Beaulieu, Minn.	Favorable.	Duluth.	
In parish church.	0	0	0	Rev. Felix Nelles, O. S. B.	Ponsford, Minn.	Favorable.	Duluth.	This report is for both Leech Lake and Bena.
							Duluth.	No report.
							Duluth.	No report.
							Duluth.	See report for Bena.
							Duluth.	No report.

Where Said.	Sick Calls.	Deaths.	Christian Burials.	Priest in Charge.	Address.	Attitude of School Authorities.	Diocese.	Remarks.
At the school on week days.	4	2	2	Rt. Rev. Mons. Jos. F. Buh	Ely, Minn.	Favorable.	Duluth.	
	0	0	0	Rev. J. Bruckert, S.J.	Family, Mont.	Most unfavorable	Helena.	Superintendent has failed to carry out the instruction of the Indian office and the pupils, Catholics with four or five exceptions, are turned over to the Protestant preacher so far as religious worship and instruction is concerned.
	0	0	0	Rev. Jos. C. Cardon, S. J.	St. Xavier, Mont.	Uncertain.	Great Falls.	
In church which is on the school grounds.	0	0	0	Rev. Jos. C. Cardon, S. J.	St. Xavier, Mont.	Most favorable.	Great Falls.	
In church which is near the school.	0	2	2	Rev. J. D'Aste, S. J.	St. Ignatius, Mont.	Favorable.	Helena.	
At the school.	0	0	0	Rev. Ig. A. Vasta, S.J.	St. Paul, Mont.	Favorable.	Great Falls.	
On week-days in the church near school.	0	0	0	Rev. J. B. Moskopp.	Glasgow, Mont.	Favorable.	Great Falls.	
At the school on week-days.	0	0	0	Rev. P. M. Gallagher.	Ashland, Mont.	Favorable.	Great Falls.	
							Omaha.	No report.
							Omaha.	No report.
							Omaha.	No report.
							Sacramento.	No report.
							Salt Lake.	No report.
							Santa Fe.	No report.
				Rev. Anselm Weber, O. F. M.	St. Michaels, Ariz.	Favorable.	Santa Fe.	The Franciscan Fathers, Cincinnati Province, have only recently assumed charge of the Zunis.
							Santa Fe.	No report.
							Vicariate Apostolic of N. Carolina.	Report made by the Rt. Rev. Leo Haid, O. S. B. Vicar-Apostolic of N. Carolina.
In the church one mile from the Fort school.	20	23	23	Rev. Jerome Hunt, O. S. B.	Ft. Totten, N.D.	Very favorable.	Fargo.	The Fort Totten girls' school is taught by the Grey Nuns.
In the church about one mile from school.	2	0	0	Rev. L. Favreau.	Elbowoods, N.D.	Favorable.	Fargo.	
In the church near the school.	0	0	0	Rev. Bernard Strassmaier, O. S. B.	Ft. Yates, N. D.	Favorable.	Fargo.	
In the church near the school.	Several	2	2	Rev. Bede Marty, O. S. B.	Ft. Yates, N. D.	Favorable.	Lead.	
At the school; never on Sundays.	0	1	1	Rev. Bede Marty, O. S. B.	Ft. Yates, N. D.	Favorable.	Fargo.	
In Parish church three miles from school.	0	0	0	Rev. Blaise, O. S. B.	Shawnee, Okla.	Favorable.	Oklahoma.	
				Rev. J. F. Stillemans.	El Reno, Okla.		Oklahoma.	
				Rev. J. F. Stillemans.	El Reno, Okla.		Oklahoma.	
				Rev. A. Herenthals.	Canute, Okla.		Oklahoma.	
				Rev. A. Herenthals.	Canute, Okla.		Oklahoma.	
				Rev. I. Ricklin, O. S. B.	Anadarko, Okla.		Oklahoma.	No report.

TABLE VII.—CATHOLIC INSTRUCTION IN RESERVATI

SCHOOL.	LOCATION.	Total number of pupils.	Catholic Pupils.			Baptisms.	Confirmations.	Confessions.	Communions.	First Communions.	Pupils in Catholic Sunday School.	Teachers in Sunday School.	Week-day Catechism. How often.	Mass.
			Boys.	Girls.	Total.									
Rainy Mountain..	Harrison, Okla.....	134												
Riverside.....	Anadarko, Okla	138												
Kaw.....	Kaw, Okla.....	59	No Catholic pupils											
Osage.....	Osage Agency, Okla...	154	46	51	97	0	0	40	40	0	97	3	Once a week.	Every Sunday.
Pawnee.....	Pawnee, Okla	113	No Catholic pupils in school											
Ponca	Ponca Agency, Okla ...	101	Two or three Catholic pupils											
Oto.	Oto Sub-Agency, Okla.	86	No Catholic pupils											
Sac and Fox.....	Sac and Fox Agency, Okla	84												
Seeger.....	Colony, Okla.....	107	No Catholic pupils in school											
Grand Ronde.....	Grand Ronde Agency, Oregon.	50	25	25	50	17	40	200	200	42	50	1	Taught only on Sundays.	Sunday.
Siletz	Siletz Agency, Ore.....	60	17	6	23	8	40	100	120	44	23	1	Once a week on Sunday.	On Sunday.
Klamath	Klamath Agency, Ore.	108												
Yainax ...	Klamath Agency, Ore...	82												
Umatilla	Umatilla Agency, Ore...	91	17	16	33	7	1	150	10	0	33	2	Once a week.	On Sunday.
Warm Springs.....	Warm Springs Agency, Ore	112												
Cheyenne River..	Cheyenne River Agency, S. D	157	22	23	45	37	18	730	700	11	39	2	0	Every second Sunday.
Crow Creek.....	Crow Creek Agency, S. D.....	112	2	4	6	0	0	1	0	0	0	0	0	Once a month.
Springfield.....	Springfield, S. D.....	66												
Lower Brulé.....	Lower Brulé Agency, S. D.....	56	2	3	5	0	0	5	1	0	0	0	0	Once a month.
Pine Ridge.....	Pine Ridge Agency, S. D	228	23	24	47	0	0	19	7	2	47	2	0	Once a week on Sunday.
Sisseton	Sisseton Agency, S. D.	124												
Rosebud.....	Rosebud Agency, S. D.	191	9	15	24	0	0	14	6	0	0	0	Once or twice a month.	Once or twice a month.
Yankton	Yankton Agency, S. D.	117	No Catholic pupils											
Uintah.....	Unitah and Ouray Agency, Utah.....	75												
Panguitch	Panguitch, Utah.....	39												
Colville	Colville Agency, Wash.	180	50	60	110	0	0	180	96	8	90	1	Once every two months.	Once every two months.
Puyallup ..	Tacoma, Wash	195				0	0	0	0	0	0	0	0	Twice a month.
Tulalip.....	Tulalip Agency, Wash.	159	90	63	153	0	0	150	50	5	153	1	Only on Sundays.	Three Sundays each month.
Yakima.....	Yakima Agency, Wash.	127												
Oneida	Oneida, Wis.....	191	2	2	4	1	0	0	0	0				
Keshena	Green Bay Agency, Wis	102	40	40	80	0	0	20	20	0	35	1	Once a week.	Every Sunday.
Lac du Flambeau.	Lac du Flambeau Reservation, Wis	192	50	55	105	1	0	70	30	2	105	3	Once a week.	Twice a month.
Hayward	Hayward, Wis.....	223	61	63	124	0	0	200	90	0	124	1	Once a week.	Every Sunday.
Shoshoni.....	Wind River Reservation, Wyo.....	207	8	12	20	0	0	0	0	0	0	0	0	0
Total Schools: 91.		11103	1238	1256	2494	144	190	5991	4582	227	1979	35		

Where Said.	Sick Calls.	Deaths.	Christian Burials.	Priest in Charge.	Address.	Attitude of School Authorities.	Diocese.	Remarks.
							Oklahoma.	No report.
				Rev. Isadore Ricklins, O. S. B.	Anadarko, Okla.		Oklahoma.	No report.
				Rev. Edward Van-Waesberghe.	Pawhuska, Okla.		Oklahoma.	
In church not far from school.	0	0	0	Rev. Edward Van-Waesberghe.	Pawhuska, Okla.	Favorable.	Oklahoma.	
				Rev. Andrew, O.S.B.	GreyHorse, Okla.		Oklahoma.	
				Rev. R. Sevens.	Ponca City, Okla.		Oklahoma.	
				Rev. Willibrord, O. S. B.	Perry, Okla.		Oklahoma.	
							Oklahoma.	No report.
				Rev. A. Herenthals.	Canute, Okla.		Oklahoma.	
In church close to the school.	25	13	10	Rev.F.Bucher,S.D.S.	Siletz, Ore.	Favorable.	Oregon City.	
In church ¾ mile from school.	100	7	5	Rev.F.Bucher,S.D.S.	Siletz, Ore.	Favorable.	Oregon City.	This report is printed just as it was sent in.
				Rev. B. Feusi, S. J.	Klamath Falls, Ore.		Baker City.	No report.
				Rev. B. Feusi, S. J.	Klamath Falls, Ore.		Baker City.	No Report.
In Mission church five miles from school.	0	0	0	Rev. J. Chianale, S.J.	Pendleton, Ore.	Favorable.	Baker City.	
							Baker City.	No report.
In Parish church ¼ mile from school.	25	15	15	Rev. J. Vogel.	Cheyenne River, S. D.	Favorable.	Lead.	
In church nearby school.	0	0	0	Rev. Ambrose Mattingly, O. S. B.	Stephan, S. D.	Favorable.	Sioux Falls.	
							Sioux Falls.	No report.
In church ¾ mile from school.	0	0	0	Rev. Ambrose Mattingly, O. S. B.	Stephan, S. D.	Favorable.	Sioux Falls.	
In church ½ mile from school.	0	0	0	Rev. I. Westropp, S.J.	Pine Ridge, S.D.	Favorable.	Lead.	
							Sioux Falls.	No report.
At the School.	0	0	0	Rev. P. Flor Digmann, S. J.	Rosebud, S. D.	Favorable.	Lead.	
				Rev. G. E. Kelly.	Wagner, S. D.		Sioux Falls.	
							Salt Lake.	No report.
							Salt Lake.	No report.
At the School.	0	0	0	Rev. C. Caldi, S. J.	Ward, Wash.	Favorable.	Nesqually.	
In church near the school.	0	0	0	Rev. Chas. DeDecker.	Puyallup, Wash.		Nesqually.	
In church ½ mile from school.	Many	5	3	Rev. Paul Gard.	Marysv'le, Wash.	Most favorable.	Nesqually.	
							Nesqually.	No report.
		1		Rev. H. J. Dekort, O. Praem.	Mission, Wis.	Favorable.	Green Bay.	
In Parish church near school.	0	0	0	Rev. Blase Krake, O. F. M.	Keshena, Wis.	Favorable.	Green Bay.	
In church one mile from school.	8	4	4	Rev. Odoric Derenthal, O. F. M.	Odanah, Wis.	Favorable.	Superior.	
In church 1¼ miles from school.	2	1	0	Rev. Pamphilus, O. F. M.	Hayward, Wis.	Favorable.	Superior.	
This school is not attended.				Rev. Wm. McMillan, S. J.	St. Stephens, Wyo.		Cheyenne.	
	218	83	74					

TABLE VIII.—CATHOLIC INSTRUCTION IN

[illegible]

[illegible]

TABLE VIII.--CATHOLIC INSTRUCTION IN GOV

[illegible]

Where Said.	Sick Calls.	Deaths.	Christian Burials.	Priest in Charge.	Address.	Attitude of School Authorities.	Diocese.	Remarks.
							Great Falls.	No report.
							Great Falls.	No report.
							Helena.	No report.
							Helena.	No report.
							Salt Lake.	No report.
							Sacramento.	No report.
							Sacramento.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
							Santa Fe.	No report.
In the pueblo church on week days.				Rev. R.G.Haelterman	Santa Cruz,N.M.	Favorable.	Santa Fe.	
							Santa Fe.	No report.
In church close to the school.				Rev.R.G.Haelterman	Santa Cruz,N.M.	Favorable.	Santa Fe	
In church near the school.				Rev. Camillo Seux.	Chamita, N. M.	Unfavorable.	Santa Fe.	The teacher is a bigot and tries to prevent the children from attending Mass.
In the pueblo church.				Rev. Barnabas Meyer, O. F. M.		Favorable.	Santa Fe.	All the Indians of this pueblo are Catholics. All are baptized and married by the priest and all receive the Last Sacraments.
							Sante Fe.	No report.
							Fargo.	No report.
							Fargo.	No report.
							Fargo.	No report.
							Fargo and Lead.	No report.
							Lead.	No report.
							Lead.	No report.
							Lead.	No report.
							Nesqually.	No report.
							Nesqually.	No report.
							Nesqually.	No report.

TABLE VIII.—CATHOLIC INSTRUCTION IN GOV

SCHOOL.	LOCATION.	Number of pupils in school.	Catholic Pupils.			Baptisms.	Confirmations.	Confessions.	Communions.	First Communions.	Pupils in Catholic Sunday School.	Teachers in Sun- day School.	Week-day Cate- chism. How often.	Mass.
			Boys.	Girls.	Total.									
Port Madison.....	Tulalip Agency, Wash.	30												
Chehalis.....	Puyallup Agency, Wash.	21												
Quinaielt.....	Puyallup Agency, Wash.	23												
S'Kokomish.....	Puyallup Agency, Wash.	30												
Jamestown	Puyallup Agency, Wash.	17												
Port Gamble.....	Puyallup Agency, Wash.	26												
Green Bay..... (Menominee)	Green Bay Agency, Wis.....	18												
Stockbridge	Stockbridge Reserva- tion, Wis.....	56												
Oneida.....	Stockbridge Reserva- tion, Wis.....	38												
La Pointe..... (5 schools)	La Pointe Agency, Wis.	256												
Fond du Lac..... (One of the La Pointe schools)	Fond du Lac Reserva- tion, Wis.....		6	8	14	0	0	10	8	5	14	1	On Sundays only.	On third Sun- days and on the Holy days.
Arapaho Sub- issue Station...	Shoshone Agency, Wyo.	12												
Total schools, 146		4425	36	46	237	34	0	78	66	9	14	1		

TABLE IX.—CATHOLIC INSTRUCTION IN PROTESTANT MISSION SCHOOL
APPROPRIATION OF

Hampton Institute	Hampton, Va.....	115	8	7	15	0				15	1	0	Every Sunday.
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Where Said.	Sick Calls.	Deaths.	Christian Burials.	Priest in Charge.	Address.	Attitude of School Authorities.	Diocese.	Remarks.
							Nesqually.	No report.
							Nesqually.	No report.
							Nesqually.	No report.
							Nesqually.	No report.
							Nesqually.	No report.
							Nesqually.	No report.
							Green Bay.	No report.
							Green Bay.	No report.
							Green Bay.	No report.
							Superior.	One of the La Pointe agency schools, viz: that of Lac Court Oreille, is taught by Sisters. No report from this school.
In the church near the school.	0	0	0	Rev. Lampe Simon, O. S. B.	Cloquet, Minn.	Favorable.	Duluth.	
							Cheyenne.	No report.
	17	12	10					

IN WHICH INDIAN PUPILS ARE SUPPORTED AND EDUCATED BY DIRECT CONGRESS—1906.

In Church at Old Point two miles from School.	0	0	0	Rev. W. A. Fallon.	Fort Monroe.	Cordial.	Richmond.	On the plea that this School is <i>non-sectarian</i> Congress still makes direct appropriation for its Indian pupils—the law notwithstanding. It is however a Protestant school and sectarian, at least insofar as the Catholic Church is concerned.
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MISCELLANEOUS.

HOLY FAMILY MISSION, MONTANA.

In the Indian Appropriation Act for the fiscal year ending June 30, 1908, Congress has provided for the opening to settlement of the surplus lands of the Blackfeet Reservation, Montana, and for the granting of the 320 acres of land on that reservation occupied by the Holy Family Mission to the Bureau of Catholic Indian Missions.

COLVILLE RESERVATION.

In 1906 Congress appropriated \$1,500,000 as payment to the Colville Indians for the cession to the United States of the north half of their reservation, with the condition that this amount be placed in the Treasury "subject to appropriation by Congress." At the last session of Congress an amendment was inserted by the Senate in the Indian Appropriation Bill for the fiscal year 1908 for the payment of this entire sum directly to the Colvilles. Believing that these Indians are not sufficiently advanced to be able to make proper use of their money, and that consequently the distribution of so large a sum among them at one time would necessarily work to their great injury, this Bureau suggested to the Conference Committee having in charge the Indian Bill the inadvisability of making the appropriation in question, coupled with the recommendation that the expenditure of whatever appropriation might be made be left to the discretion of the Secretary of the Interior. The Conference Committee acquiesced in these views, and the amendment in question as finally adopted provided for an appropriation of only \$300,000, with the condition that the money should "be paid to or expended for the benefit of said Indians under the direction of the Secretary of the Interior."

ADDITIONAL HELP FOR MISSIONS.

Rosaries and pious articles have been supplied to the Pryor Creek Government School, Montana, and to St. Mary's Mission School, Omak, Washington, these articles having been furnished by the New York Marquette League, Miss Nannie Wilson, of Washington, D. C., and the Sisters of St. Joseph, Menominee Mission

School, Keshena, Wisconsin. The spectacle of one Indian mission helping another, even in a small way, is an edifying one.

Vestments and other supplies have been obtained for some of our Indian missionaries, notably Father Westropp, S. J., of Pine Ridge, South Dakota, from the Association of Perpetual Adoration of the Blessed Sacrament and of Work for Poor Churches, of Washington, D. C.

Mass Intentions to the amount of \$715 were forwarded through the Bureau to Indian missionaries during 1906. These Intentions are accounted for specifically in Table X.

REMOVAL OF THE OFFICE OF THE BUREAU.

It became necessary for the Bureau to give up its quarters at 941 F Street, as the building in which the office was located was rented for other purposes than those to which it had formerly been devoted, and extensive repairs and remodeling were required by the change. A better location has been secured, comfortable and commodious apartments have been leased at 1326 New York Avenue, N. W., and the Bureau has moved into its new quarters.

A RECOMMENDATION.

As a large portion of the annual collection for Indians and Negroes is given to the Society for the Propagation of the Faith, once more I beg to call the attention of the Most Reverend Incorporators of the Bureau to the fact that it would seem to be a very reasonable action on their part to ask that, in our extreme need, the Society for the Propagation of the Faith grant an annual allocation to the Bureau for the maintenance of the Indian Mission Schools.

TABLE X.—SHOWING EXPENDITURES, BY DIOCESES, FOR CATHOLIC
INDIAN MISSIONS AND SCHOOLS—1906.

DIOCESE, AND NAME OF BENEFICIARY.	By Bureau C. I. M.	By a Friend of the Missions.	From Annual Lenten Collection.	Total.
ALASKA.				
Holy Cross Mission School, Kosorefsky. Alaska.....	* \$1,000.00			
Allocation of Indian and Negro Commission to Pre- fect Apostolic.....			\$5,000.00	\$6,000.00
BAKER CITY.				
St. Andrew's Mission School, Umatilla Agency, Ore...	3,186.00			3,186.00
Allocation from Indian and Negro Commission to Bishop.....			1,500.00	1,500.00
				\$4,686.00
BOISE.				
De Smet Mission School, Cœur d'Alene Reservation, Idaho.	\$5,670.00			\$5,670.00
St. Joseph's Mission School, Slickpoo, Idaho.....	1,599.00			1,599.00
Rev. Jos. M. Cataldo, S.J., Slickpoo, Ida., (Donation.)	20.00			20.00
Allocation of Indian and Negro Commission to Bishop.			2,000.00	2,000.00
	\$7,289.00			\$9,289.00
CHEYENNE.				
St. Stephen's Mission School, Shoshone Agency, Wyo.	\$4,630.50	\$1,620.00		\$6,250.50
Rev. Wm. McMillan, S.J., St. Stephen's Mission, Wyo., Donation.	100.00			100.00
	\$4,730.50			\$6,350.50
DENVER.				
Mass Intentions:				
Theatine Fathers, Durango, Colo.	\$82.00			\$82.00
Rev. John Duffy, Durango, Colo.....	40.00			40.00
Allocation of Indian and Negro Commission to Bishop.			1,300.00	1,300.00
	\$122.00			\$1,422.00
DULUTH.				
St. Mary's Boarding School, Red Lake Reservation, Minn.	\$3,468.38			\$3,468.38
St. Benedict's Orphan School, White Earth Agency. Minn.....	7,236.00			7,236.00
Allocation of Indian and Negro Commission to Bishop.			600.00	600.00
	\$10,704.38			\$11,304.38
FARGO.				
St. Mary's Boarding School, Turtle Mountain Reser- vation, N. D.....	\$9,398.70			\$9,398.70
Rt. Rev. John Shanley, for Chapel (Marquette League)	1,000.00			1,000.00
Mass Intentions:				
Rev L. Favreau, Fort Berthold Agency, N. D.....	79.00			79.00
Rev Wm. Dillon, Turtle Mountain Res., N. D....	72.00			72.00
Allocation of Indian and Negro Commission to Bishop.			800.00	800.00
	\$10,549.70			\$11,349.70
GRAND RAPIDS.				
Holy Childhood School, Harbor Springs, Mich.....	\$4,630.50			\$4,630.50
Allocation of Indian and Negro Commission to Bishop.			2,000.00	2,000.00
				\$6,630.50
GREAT FALLS.				
St. Xavier's Mission School, Crow Agency, Mont,	\$5,129.06			\$5,129.06
St. Paul's Mission School, Ft. Belknap Agency, Mont.	6,058.07			6,058.07
St. Labre's Mission School, Tongue River Agency, Mont.	† 3,640.50			3,640.50
St. Peter's Mission School, St. Peters, Mont., for sup- port of 50 pupils (\$5,000), and Masses to Chaplain (\$220).....		5,220.00		5,220.00
Mass Intentions:				
Rev. P. M. Gallagher, St. Labre's Mission, Mont,....	57.00			57.00
Allocation of Indian and Negro Commission to Bishop.			1,000.00	1,000.00
	\$14,884.63			\$21,104.63
GREEN BAY.				
St. Joseph's Industrial School, Menominee Reserva- tion, Wis.....	† \$12,660.25			\$12,660.25
Allocation of Indian and Negro Commission to Bishop.			1,500.00	1,500.00
				\$14,160.25

* Teachers' Salaries paid by the U.S. Bureau of Education. † From Tribal Funds.
† \$2,106 of this amount from Tribal Funds.

TABLE X.—SHOWING EXPENDITURES, BY DIOCESES, FOR CATHOLIC INDIAN MISSIONS AND SCHOOLS—1906.—Continued.

DIOCESE AND NAME OF BENEFICIARY.	By Bureau C. I. M.	By a Friend of the Missions.	From Annual Lenten Collection.	Total.
HELENA.				
Holy Family Mission School, Blackfeet Agency, Mont.	\$4,630.50			\$4,630.50
St. Ignatius Mission School, Flathead Agency, Mont.	7,560.00			7,560.00
	<u>\$12,190.50</u>			<u>\$12,190.50</u>
LEAD.				
Holy Rosary Mission School, Pine Ridge Agency, S. D.	* \$16,470.00			\$16,470.00
St. Francis Mission School, Rosebud Agency, S. D.....	13,588.93			13,588.93
Rt. Rev. John Stariha, for Catechist (Marquette League)	150.00			150.00
Rev. P. Flor. Digmann, S. J., St. Francis Mission, S. D., Donation.....	45.00			45.00
Rev. H. I. Westropp, Holy Rosary Mission, S. D., (Mar- quette League).....	110.00			110.00
Mass Intentions:				
Rev. J. Vogel, Cheyenne River Agency, S. D.....	38.00			38.00
Allocation of Indian and Negro Commission to Bishop.			2,000.00	2,000.00
	<u>\$30,401.93</u>			<u>\$32,401.93</u>
LEAVENWORTH.				
Rev. George J. Eckart, Priest at Haskell Institute, Lawrence, Kansas.....	\$550.00			\$550.00
MARQUETTE.				
Chippewa Boarding School, Assinins, Mich.....	\$1,620.00			\$1,620.00
Allocation of Indian and Negro Commission to Bishop.			800.00	800.00
				<u>\$2,420.00</u>
MONTEREY AND LOS ANGELES.				
St. Boniface's Industrial School, Banning, Cal.....	\$7,177.32			\$7,177.32
St. Anthony's Industrial School, San Diego, Cal.....	6,898.50			6,898.50
	<u>\$14,075.82</u>			<u>\$14,075.82</u>
NESQUALLY.				
St. Francis Regis School, Colville Agency, Wash.....	\$4,630.50			\$4,630.50
St. George's Mission School, Blanchet, Wash., support of pupils (\$4,320), and teachers' salary (\$480).....		4,800.00		4,800.00
St. Mary's Mission School, Omak, Wash. (salary of teachers and cook).....		1,000.00		1,000.00
Rev. E. de Rouge, S. J., St. Mary's Mission, Wash.,				
Rev. E. de Rouge, S. J., St. Mary's Mission, Wash., Scholarship. (Marquette League).....	70.00	250.00		250.00
Rev. E. de Rouge, S. J., St. Mary's Mission, Wash., Christmas gift for pupils.....	5.00			5.00
Mass Intentions:				
Rev. Paul Gard, Tulalip Agency, Wash.....	48.00			48.00
Rev. E. de Rouge, S. J., St. Mary's Mission, Wash....	68.00			68.00
Allocation of Indian and Negro Commission to Bishop			1,100.00	1,100.00
	<u>\$4,821.50</u>	<u>\$6,050.00</u>		<u>\$11,971.50</u>
OGDENSBURG.				
St. Regis School, Hogsburg, N. Y., support of 50 pupils.		\$5,000.00		\$5,000.00
Allocation of Indian and Negro Commission to Bishop.			100.00	100.00
				<u>\$5,100.00</u>
OKLAHOMA.				
St. Agnes' School, Antlers, I. T.	\$2,256.00			\$2,256.00
St. Agnes' Mission, Antlers, I. T., Salary of assistant Priest.....	280.00			280.00
St. Agnes' Mission, Antlers, I. T., Repairs of church (\$150), and salary of Priest (\$600).....		750.00		750.00
St. Agnes' School, Ardmore, I. T.	194.00			194.00
Nazareth College, Muskogee, I. T.	1,010.00			1,010.00
St. Elizabeth's School, Purcell, I. T., support of 50 pupils.....		5,000.00		5,000.00
St. Mary's Boarding School, Quapaw Reservation, I. T.	† 2,187.50			2,187.50
Sacred Heart Institute, Vinita, I. T.....	845.00			845.00
St. Patrick's School, Anadarko, Okla., for rations and wood (\$1000), Sisters' salaries (\$600), support of pupils (\$2,500), baker's wages (\$240), and Father Ricklin's salary (\$480).....		4,820.00		4,820.00
St. John's Boarding School, Osage Agency, Okla.....	† 4,235.15			4,235.15
St. Louis Boarding School, Osage Agency, Okla.....	† 8,670.34			8,670.34
St. Benedict's Industrial School, Sacred Heart Mis- sion, Okla.....	2,693.25			2,693.25

* \$10,800 from Tribal Funds.
† From Tribal Funds.

† \$250 from Tribal Funds.

TABLE X.—SHOWING EXPENDITURES, BY DIOCESES, FOR CATHOLIC INDIAN MISSIONS AND SCHOOLS—1906.—Continued.

DIOCESE AND NAME OF BENEFICIARY.	By Bureau C. I. M.	By a Friend of the Missions.	From Annual Lenten Collection.	Total.
OKLAHOMA—Contd.				
St. Mary's Academy, Sacred Heart Mission, Okla.....	\$4,320.00			\$4,320.00
Rev. R. Sevens, Priest at Chilocco Government School.	100.00			100.00
Rev. J. M. Kekeisen, Priest at Chilocco Government School.....	200.00			200.00
Mass Intentions:				
Rev. Charles Van Hulse, Vinita, I. T.....	59.00			59.00
Rev. A. Hubert, Antlers, I. T.....	50.00			50.00
Rev. M. O. Dannis, Quapaw Reservation, I. T.....	46.00			46.00
Rev. E. J. Glynn, Holdenville, I. T.....	36.00			36.00
Rev. Blaise O. S. B., Shawnee, Okla.....	10.00			10.00
Allocation of Indian and Negro Commission to Bishop.			1,500.00	1,500.00
	\$27,192.24	\$10,570.00		\$39,262.24
OMAHA.				
Allocation of Indian and Negro Commission to Bishop.			\$200.00	\$200.00
OREGON CITY.				
Allocation of Indian and Negro Commission to Arch-Bishop.			\$1 000.00	\$1,000.00
SAN FRANCISCO.				
Allocation of Indian and Negro Commission to Arch-Bishop.....			\$1,000.00	\$1,000.00
SANTA FE.				
Sisters of Loretto School, Bernalillo, N. M	\$4,630.50			\$4,630.50
Pena Blanca, N. M., for attending Missions.....		500.00		500.00
Mass at Acoma, N. M. (once a month)		300.00		300.00
Repairing Pueblo Churches.		300.00		300.00
Allocation of Indian and Negro Commission to Arch-Bishop.....			1,500.00	1,500.00
	\$4,630.50	\$1,100.00		\$7,230.50
SIOUX FALLS.				
Immaculate Conception Mission School, Crow Creek Agency, S. D.....	* \$3,729.77			\$3,729.77
Mass Intentions:				
Rev. Pius Boehm, O. S. B., Crow Creek Agency, S. D.	30.00			30.00
	\$3,759.77			\$3,759.77
SUPERIOR.				
Bayfield Boarding School, Bayfield, Wis.....	\$2,565.00			\$2,565.00
St. Mary's Boarding School, Odanah, Wis.....	4,630.50	2,160.00		6,790.50
Allocation of Indian and Negro Commission to Bishop.			1,000.00	1,000.00
	\$7,195.50			\$10,355.50
TUCSON.				
Teachers, San Xavier del Bac Mission, Ariz.....		\$400.00		\$400.00
Teacher's salary. Interpreter, support of pupils at Gila, Ariz.....		2,757.25		2,757.25
Allocation of Indian and Negro Commission to Bishop.			2,500.00	2,500.00
		\$3,157.25		\$5,657.25
Insurance of Indian Mission and School Buildings....		\$7,505.88		\$7,505.88
TOTAL.....	\$176,194.72	\$42,383.13	\$28,400.00	\$246,977.85

* \$1,976.93 from Tribal Funds.

NOTE.—Mother Katharine Drexel also supports in full the large Catholic Indian Boarding Schools of Santa Fe, N. M., and St. Michael's, Arizona, but has not furnished the Bureau with the amount she expended upon them for 1906.

CONCLUSION.

The Catholic Indian missions depend upon the charity of the faithful for their support. Those who contribute of their means toward any work have a desire to know something of that work and the progress that it is making, and this is particularly true of the Catholic American public. To speak in general terms of Indian schools and missions and give only a vague idea of them, without specifically mentioning where these schools and missions are and pointing out what they are doing, does not inspire much interest among the people, and in fact, to a certain extent, generates distrust. These strictures are particularly applicable to a statistical report of the work done. This seems to be a point greatly misunderstood by many missionaries. Some years ago, I made an effort to collect material for a statistical report, and appealed to the various Episcopal sees for the necessary information. The result was the most complete statistics that have yet been published, but they were very imperfect and unsatisfactory, and were criticized quite mercilessly by people who, I presume, had no idea of the difficulty, nay the impossibility, of securing anything like accurate statistics. Critics in Germany, for instance, could not be supposed to understand the difficulty of a work like this in the United States.

This year, another effort has been made. An appeal has been sent to each mission and to each missionary, and the result is not satisfactory. A number of report blanks have been filled out satisfactorily, others have been filled out very meagerly, while in some cases no report at all has been made. The consequence is that, with all our efforts, while we present figures that are very interesting, no doubt, and the most complete yet published, we are aware that they do not represent the true state of affairs at all, and very probably the tables, if scrutinized carefully, will show inconsistencies and contradictory statements. If this is the case, it will be because we have published what has been sent in to us, without change, except where the inaccuracies were too glaring, because we despaired of making the various reports tally with certain facts of which we are in possession. I feel sure that, if our missionaries fully realized the value of an absolutely correct report, the effect that it would have on the Catholic American public, and the good results that

would accrue from it to the missions, they would be more careful in filling out their blanks, and that none of them would fail to send in a report.

I trust these remarks will not be taken so much in the way of a criticism as of an explanation and an appeal, and that what has been said may provoke reflection on the part of those interested in mission work, to the end that, hereafter, a very serious and earnest effort will be made to enable us to place before our friends statistics that are as accurate as it is possible for statistics to be. It is surprising the number of calls that are made upon us during the year, not only from Catholic clergymen and laymen, but from various kinds of societies all over the country, from ministers of Protestant churches and from people who are affiliated with no church at all, for information concerning Catholic Indian missions. It would be a great pleasure to be able to place in the hands of these inquirers a creditable report, and, needless to say, if this could be done, great good would result from it.

I very respectfully submit for the consideration of your Eminence and your Graces, this, my report for 1906.

WM. H. KETCHAM,
Director.

THE VATICAN, *April 4, 1908.*

My Lord Cardinal:

I have the pleasure of transmitting to Your Eminence an autograph letter of the Holy Father commending the Society for the Preservation of the Catholic Faith among the Indians to the Bishops, Clergy and Faithful of the United States, and exhorting all to co-operate in the great work which that Society was formed to promote.

I am, My Lord Cardinal,

Your Eminence's humble and devoted servant,

(Signed) R. CARD. MERRY DEL VAL.

His Eminence Cardinal Gibbons,

Archbishop of Baltimore.

**Apostolic Letter of Pius X in Commendation of the Society for the
Preservation of the Faith among Indian Children.**

To Our Beloved Son, James Gibbons, Cardinal of the Holy Roman Church, Titular of Saint Mary's beyond the Tiber, Archbishop of Baltimore, and to all our other Venerable Brethren, Archbishops and Bishops: This Apostolic Letter concerning the Holy Undertaking of Safeguarding the Faith among the Indians of the United States of North America.

PIUS X, POPE.

Dearly Beloved Son and Venerable Brethren—Health and Apostolic Benediction:

Among the chief glories of the Catholics of America must be enumerated their achievements in spreading the Catholic Faith among the people of their own nation, and the example they have set the rest of the Catholic world in promoting by their energy and generosity the cause of religion and the welfare of souls.

The knowledge of this inspires us with consoling assurance at this particular time when in our solicitude to protect as effectively as possible and in the most practical manner the interests of Catholicity among the American Indians, we have come to realize the necessity of arousing Our Catholic people in America to activity and of stimulating their zeal in behalf of these their brethren in the Faith.

We realize the many and grave difficulties incidental to the noble work of providing for the education of Indian children in Catholic Schools, and we are aware how active in the prosecution of this work has been the Society for the Preservation of the Faith among Indian Children, established by you—a society which spares no effort to protect the Faith of the Indians against every peril and to propagate the Faith among the Indians in every way.

This Society is adapted to the end for which it has been instituted as it endeavors to arouse the people to the importance of taking an active interest in the Souls of the Indians; as it, likewise, collects a fee from each of its members, and thus, besides combining their efforts, it unites their resources, and so, by defraying the expenses necessitated by the Catholic Indian Schools, makes it possible to keep up these institutions.

In consideration of what, with due encouragement, this Society can accomplish for the development of citizenship, for civilization, and particularly for Religion, in which the Indians, deprived of Catholic schools, will, without doubt, suffer injury, to say nothing of the loss of souls. We are convinced that it is incumbent upon Us as a duty of Our Apostolic Office to commend this Society to the Bishops, to the Clergy and to the Faithful of the United States of America, to the end that it be established in every parish.

Of one thing we feel assured, namely, that the Indians will not be deprived of the blessings of salvation nor yet of the advantages of Christian education, if the other faithful children of the Church in America, regarding them as their brethren—all Christians being members of the one family of Christ—and manifesting their devotion to them, make it a point, one and all, to enroll their names and contribute their fees as members of this Society.

As a pledge of heavenly graces, and a token of Our benign interest, with all affection in Our Lord, we impart to you, the Bishops and the Faithful, and to your work, the Apostolic Benediction.

Given at Rome at St. Peter's, the third day of April, 1908, the fifth year of Our Pontificate.

PIUS X, *Pope.*

